

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., November 26, 1931

NEW SERIES
VOLUME XXXIII, No. 48

STATE CONVENTION, COLUMBUS, NOVEMBER 17

Proceedings of the Mississippi Baptist State Convention, Columbus, Mis- sissippi, November 17, 1931

The Convention opened Tuesday evening at seven sharp. President W. E. Holcomb in the chair. The commodious auditorium of the First Baptist Church, together with the adjoining Sunday school auditorium which was thrown open, was well filled despite the fact that rain was coming down in torrents. The President announced "the formal and official opening of the 93d session of the Baptist State Convention." The church Choir Leader, Bro. Varnado, led the congregation in a praise service. "We Praise Thee, O God"; "There's a Land that is Fairer Than Day," and "That will be Glory for Me" were all sung with gusto.

Bro. R. L. Breland led the opening prayer.

The devotional led by Bro. J. B. Walker, Aberdeen pastor, consisted of the reverent reading of the 91st Psalm. "Let the Lord speak for Himself without comment." Bro. Young, Corinth, led in a fervent prayer, beseeching God's blessings on each phase of the work to be considered.

Motion was offered by Dr. R. A. Kimbrough that the Organization be effected before preliminaries, in order that the Secretary might get a report in the daily papers; same having to be sent out at once. Carried; and election of officers proceeded.

The name of the present President was presented by Bro. Riser, of Durant. Secretary was ordered to cast vote for same. Two Vice-Presidents were nominated: Bro. L. G. Gates presented the name of Bro. T. W. Young, Corinth, Bro. J. M. Walker presented the name of Bro. T. W. Green, Magnolia. Secretary Lee was ordered to cast these votes. The newly elected Vice-Presidents were invited by the President to take seats on the rostrum. The President cast the vote for the election of Secretary Lee, on motion Bro. J. M. Walker, Aberdeen.

Pastor J. D. Franks was called to the platform. His felicitous remarks were fitting. He introduced Editor Birnie Imes who in a most pleasing manner welcomed the Convention, "in the name of the Mayor, who was not a speaker." However, Dr. Franks introduced the worthy Mayor, who was doing the part of a good Presbyterian in making the Convention a success.

"This church is seven years older than the Convention." "Church will be 100 years old in 1933."

Bro. Imes presented the key to the city to the President. The key itself as well as the presentation was attractive. Said key being about 24 inches long, and as bright as "silver" could make it. The following inscription was attached: "Key to Columbus, Mississippi. Presented to Hon. Ed Holcomb, President, on the occasion of the 93d Annual Convention of the Baptists of Mississippi. Nov. 17, 1931." The response to the welcome was made by Bro. L. G. Gates. He

was at his best; and mixed wisdom, humor and philosophy in a fine way.

A number by the magnificent church orchestra, followed by an anthem by the choir, brought the Convention up to a short business session, introduced just here in order that nothing need break into the effects of the sermon.

Report of Committee on Order of Business was presented by Bro. W. E. Farr. The printed Program constituted the report.

President announced Committee on Committees: Brethren F. M. Purser, B. G. Lowrey, J. L. Morgan, H. H. Webb, Gaines Hightower.

Dr. C. S. Henderson called meeting of Nominating Committee immediately.

Bro. J. M. Metts made a motion which was carried, that the Minutes of the Pastor's and Laymen's Conference be printed in The Annual. Following telegram was read:

"Blue Mountain, Miss., Nov. 17, 1931.

"President of Mississippi State Convention, Care J. D. Franks, Columbus, Miss.: Greetings to the Mississippi Baptist Convention. Praying for you. —B. M. C. Baptist Student Union.

Following other announcements of a local nature, Musicians Mr. and Mrs. Varnado rendered a vocal duet.

Bro. W. A. Sullivan preached the annual sermon. His text and his theme were one and the same; found in Heb. 1:1, 2: "God hath spoken to us." "Since God has spoken, Life has meaning."

He has spoken through Creation, Past History, Current History, Providence, Sorrow, His SON. "He has given us a Plan for this age."

"Since God hath spoken, let us give the more earnest heed."

"Let us stay by the task." "He hath spoken to Mississippi Baptists. Shall we answer, 'Speak, Lord, for thy servant heareth'; 'Here am I, send me'."

It was a message for the hour, and the people listened. It was fitly concluded by the entire congregation rising and singing, "Jesus Shall Reign."

The Education Commission in session found a lack of quorum owing to the absence of two members on account of illness and on account of the resignation of Dr. H. L. Martin to become Secretary of the Commission. The Convention was asked to elect a member to take the place of Dr. Martin. Dr. W. H. Morgan, of Vicksburg, was elected.

Wednesday Morning

The session was opened with song service led by Conductor Varnado. Bro. T. F. Harvey, First Church, Hattiesburg, led the devotional. Bro. G. W. Riley led in prayer. Bro. Harvey closed his service by leading in prayer. The following telegram was read.

"Opelika, Ala., Nov. 17, 1931.

Dr. J. D. Franks, Columbus, Miss.

Wired Dr. Gunter please pass Relief and Annuity report until Thursday, as could not arrive there before that time. Kindly advise if this
(Continued on page 3)

TIME FOR ACTION

(By F. F. Brown, Executive Secretary)

The spirit among Southern Baptists perhaps was never better than at the present moment. The work of organization and extensive and intensive preparation for putting on the Every-Member Canvass November 29-December 6 has gone forward with wonderful unanimity of plan and purpose in all the States of the Convention. The State and Southwide secretaries and heads of various institutions without exception, pastors, laymen, and elect women, have been throwing themselves into the movement with abandon. And as we come up to the momentous week, we approach it with confidence that our people are going to rally to the support of all of our institutions and agencies as they have never done before.

Of course, our pastors and other leaders will not lose sight of the vital fact that this Every-Member Canvass Movement was born in an atmosphere of prayer, and that, if it is successful, it must be consummated in the same sort of atmosphere. Prayer changes things. Vain are the efforts of men, however wisely planned and earnestly prosecuted, unless they are carried forward in the spirit and in the strength of the Master. Our splendid organization will amount to naught unless it functions according to the will of God and for Jesus' sake.

And yet we are not to lose sight of certain details that are so essential to success in this Movement. The pastor and church clerk and others familiar with the church roll will see to it that it is brought up to date, and a group of names, with correct addresses, furnished each canvassing team, which has been carefully selected and properly trained for the task, as soon as possible.

By all means see that a sufficient number of pledge cards are in hand for each member of your church several days in advance of the canvass so that each individual can be easily located when the eventful day arrives. If your church has not been provided with pledge cards already, get in touch immediately with your Associational Chairman or your State Secretary and an ample supply will come to you without cost.

After every canvassing team has done its best to enlist every member by December 6, there will still be some unenlisted individuals in your local community and some who have moved out of your community. It is highly important that you follow up your victories until the last individual is successfully reached. It is just here that in the past so many every-member canvasses have failed to reach their maximum results. Let us not be satisfied this time until the last individual member is fully enlisted in the whole program of Jesus.

Another most important detail is to see that every member is provided with a package of envelopes in ample time through which he can make his offerings from week to week, according to the scriptural plan. If you do not have the envelopes and do not know where you can get them, write immediately to your State Secretary and tell him your needs, how many packages of envelopes you will need, whether you will use the weekly, semi-monthly or monthly kind, and whether you have ever made the every-member canvass before and used the envelope system. He can direct you to the proper source for your supplies and record books, etc.

Brother Pastor, for Jesus' sake, go to the limit of your ability in the messages immediately before you to inform and inspire your people to do their very best in this the most vitally important movement fostered by Southern Baptists in this generation. The progress, not to say the very life, of many of our institutions and denominational agencies is dependent upon its success.

—BR—

Calvary Baptist W.M.U., Rev. Mark Lowrey, Pastor, had with them on November 16, Dr. R. A. Kimbrough, of Charleston, Miss., as speaker in the interest of the Every-Member Canvass and Unified Budget. His talk was greatly enjoyed by all whose privilege it was to hear him.—Church Reporter.

REAPING THE WHIRLWIND

(By William James Robinson, A.M., D.D.)

Religious conditions are discouraging in all parts of this country. Very few churches are prosperous and many pastors are unhappy. An evangelist of wide experience recently said to me: "I have never known such conditions as prevail in our churches. Bickering, strife, divisions, immorality, indifference, worldliness,—well, just plain deviltry." There is a reason for this condition. It is destructive of all good. It is endangering the very foundations of society. Religion determines the stability of a nation and guarantees uniformity in social activities.

Pure Christianity guarantees to a people the best social conditions attainable. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). "Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance" (Ps. 33:12). Every page of history bears mute but indisputable testimony, to the truthfulness of these simple passages of scripture. Every nation, even every community within a nation, and the principle applies to individuals that forget God, or grossly ignores him, reaps the consequences of his wrath. Sin bears its penalty within itself as truly as strychnine does.

The best social conditions are only attainable through the ministry of the whole counsel of God. Every student of history knows that wherever the Bible has been persistently, courageously and forcibly preached as the infallible word of God, by which men are to be finally judged and their destinies fixed eternally, not only individuals, but whole communities have been lifted from the deepest depths of shame to the fullness of righteousness and the noblest brotherhood. But remember, these blessed results have only followed where the whole Bible, from Genesis 1:1 to Revelation 22:21, have been declared to be the word of God without any mixture of error.

Isaiah, speaking of true messages of God, says, "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:12). This has ever been true, and will continue to be true wherever God's word is adequately honored.

It follows, as night the day, that in proportion as God's word is neglected, nations, communities and individuals retrograde. This is a social law as indisputable as the law of gravitation. Knowledge of God's word acceptance of it as truth, and the practice of it, is as necessary to one's moral health as food is for the nurture of the body.

Modernism, questioning the infallibility of the Bible, substituting other things for the true Gospel of the Son of God, has cursed every nation and every community that it has dominated. Many men who began their ministry as humble believers of the Bible, and became flaming evangelists of the cross, but later began to question God's word, then doubt it, then deny it in toto, have in the end, found themselves in the despair of crass Atheism. No man can doubt God's word and have and maintain the highest integrity.

Every student of current events knows that the secular press, most new books purporting to be religious publications, scientific works, many teachers in our State schools, and not a few in denominational schools, are blatant modernists. They have been, by various and sundry means, poisoning the minds of our youth against the Bible till now many of our leading men are disbelievers of God's word and are not really conscious of it. The results of this teaching are incalculably damaging to society.

But others have been "sowing the wind" as truly as the ones I have mentioned. In our enthusiasm to do "big things" we have placed many utterly unfit persons in places of leadership and great responsibility, to the serious disparagement of pure Christianity. This is preeminently true in our Sunday schools and work with our youth. Very few young persons are able to handle, as

leaders, sacred things effectually. Maturity of character is necessary before one can handle sacred things wisely. We have grossly sinned against both our young people and the cause of Christ in this matter and we have made religion a thing of small consequence in the minds of many worldlings, causing them to neglect the Lord to their own eternal damnation.

We "have sown the wind" in another particular. What has become of great expository and doctrinal preaching? Very few laymen know or care much about the great fundamental doctrines (truths) of our holy religion. If our architects knew as little about materials and construction as most of our laymen do about the basic truths of God's word, they could not make a two-story building that would stand. Our ministers and Sunday school teachers are largely responsible for the ignorance of our laymen. Truly, "My people are destroyed for lack of knowledge" (Hos. 4:6). This is true of this generation.

We "have sown the wind" in another particular. We have failed to lead our people to properly regard ministers. "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine" (I Tim. 5:17). When our preachers meet the requirements of God's word for ministers; and our laity give them "double honor" a new day will dawn, and the glory of the Lord will appear in abundant blessings.

Many earnest students deplore the immorality and criminality of our day. The failure to preach the terror of the Lord is responsible for this. Paul says: "Knowing therefore, the terror of the Lord, we persuade men" (II Cor. 5:11). Pauline preaching will turn the tide of criminality, but nothing else will.

Our leaders are humiliated, crushed, discredited and are despairing because of our denominational finances. Decreasing contributions, and ever enlarging debts or retractions in our work, stand ever before them, not as a spectre, but as a given reality. We have boasted of our Baptist orthodoxy, sometimes offensively, and in many particulars we have been justified, for we have been loyal to God's word in many instances when others were not.

The Seventh Day Adventists have held tithing as a cardinal doctrine through their history, and consistently practiced it, at least approximately. By so doing they have been able to, in addition to their other giving, pay fifty cents per capita per week for foreign missions.

We who have boasted of our orthodoxy, have seemingly only recently awakened to realize that tithing is a Bible doctrine. Both of our great Conventions have recently declared that it is a Bible doctrine binding on Christians. If it is, and I believe it is, why have our leaders not discovered it before our denomination became so nearly bankrupt? If our people will tithe we will soon pay all of our debts, dot the hills and vales of our nation with orthodox churches, and preach the gospel to the uttermost parts of the earth.

It is high time that we cease trifling—"sowing the wind"—and believe and preach and teach and practice the whole Bible. This will solve all our problems, both social and economic; bring glorious prosperity to our nation and make us a blessing to all the world. Nothing else will. Let us, with deep humility, confess our sins, and return unto the Lord, and he will heal our land. He waits to be gracious. Why should we halt?

Kansas City, Mo.

—BR—

I have accepted a unanimous call to the Second Baptist Church, Greenwood, and will move on the field December 1st. This church has a good pastorium and a beautiful corner lot on which they hope to erect a modern building when times are normal again. The ladies have about \$300 cash to apply on the building. This congregation is composed almost entirely of young men and women and practically all of them have agreed to tithe their income to support the Lord's work. I am taking this work for full time on faith believing that the Lord will bless this enthusiastic little band and lead us on to victory.

—A. R. Adams.

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was done, so will know whether or not to come. Afraid Dr. Gunter not there. Wire me here so will know what to do.—D. H. Marbury."

Bro. Whittington made motion, which was carried, that 9:15 A.M. on Thursday be set for the hour for the Relief and Annuity report. Bro. Gaines Hightower read the report of Committee on Committees. Report adopted.

Several telegrams were read by Secretary Lee, which are here given as they are of general interest:

"Gulfport, Miss., Nov. 16, 1931.

Dr. R. B. Gunter, Sec. State Missions, Baptist State Convention, Columbus, Miss.: Please be assured that Gulfport would feel highly honored to have the Mississippi State Baptists meet with us in 1932. On behalf of the city of Gulfport I wish to extend to you a most cordial invitation to come. Best wishes for a most successful meeting at Columbus.—J. W. Milner, Mayor."

"Gulfport, Miss., Nov. 16, 1931.

Dr. R. B. Gunter, Secretary of State Missions, Baptist State Convention, Columbus, Miss.: We wish to join with Rev. B. Locke Davis in extending your body a most hearty and cordial invitation to hold their next gathering at Gulfport.—Sam Fowlkes, Secretary, Gulfport Chamber of Commerce."

"Atlanta, Ga., Nov. 17, 1931.

Mississippi Baptist Convention, Columbus, Miss. The Baptist army of Georgia extend fraternal greetings to their comrades in Mississippi. First Thessalonians, five - seventeen.—E. D. Ragsdale, Secty."

"Quitman, Miss., Nov. 17, 1931.

W. E. Holcomb, Mississippi Baptist Convention, Columbus, Miss.: Funeral and serious sickness in the church family make it impossible for me to attend the Convention. Supply my place on worship program. May blessings of our Lord be upon Mississippi Baptists as in Convention Assembled they discuss the grave problems which confront them. See Philippians 1:2-11.—B. C. Land."

"New Orleans, La., Nov. 17, 1931.

H. L. Holcomb, Pres., Mississippi State Convention, Columbus, Miss.: Forty Baptist Bible Institute students from Mississippi send greetings and join in earnest prayer for new awakening among our own Baptist people and that November 29 to December 6 may prove our devotion to our Saviour. Save our school is our slogan for January. Join us in prayer and sacrifice.—H. D. Jordon."

Banquets for former Louisville and Southwestern students were announced for the afternoon.

Dr. H. L. Martin at this hour presented the report of the Education Commission. This should be carefully studied by every Baptist of the State. Bro. S. E. Travis rendered report of committee appointed by Education Commission looking toward the establishment of a Baptist Foundation. Bro. Whittington moved that this be incorporated in the report of the Education Commission. Carried.

Bro. M. P. L. Berry, Chairman Board Ministerial Education, did not read the report since it will be incorporated in the Annual. He, however, offered comments on same. Homes for ten families of ministerial students have been provided; also rooms for 24 single ministerial students. The hour for Social Service was given attention. Bro. O. C. Miller, representing the Orphanage; Bro. Wayne Alliston representing the Hospital; Bro. T. J. Bailey speaking for the Relief and Annuity Board; and Congressman W. M. Whittington spoke forcefully and sanely on Prohibition. His earnest plea for the fostering of the Law was worth profound consideration. The President at this time called Bro. Gunter to the rostrum and consigned to him the pleasing privilege of extending Convention courtesies to visiting ministers and our guests. Pastors who have come to the State since the last Convention are: Brethren Patterson, Pascagoula; T. F. Harvey, Hattiesburg First; R. S. Howard, Skene; W. H. Smith, Longview, and W. M. Fore, Red Bay, Ala.; Brethren B. D. Gray, G. S. Dobbins, W. W. Hamilton, Austin Crouch, M. K. Thornton, W. A. Hancock, Theo. Whitfield, G. L. Lowe and J. C.

Cavitt as guests of the Convention were cordially welcomed.

The President called Vice-President T. W. Green to the chair.

Home Missions was presented. Chairman W. A. Hewitt did not read the report, since it will appear in the Annual. He introduced Bro. B. D. Gray—our own, the inimitable, who gave us wisdom mingled with impressive illustrations that will not be forgotten.

Dr. Gunter was at this hour to speak on the "Baptist Program and Roll Call of Associational Directors." The hour was growing apace. He moved that this talk be incorporated later in his report, while the time was given to Dr. Austin Crouch, who led us in a great way into the "Every-Member Canvass." He spoke the plans, the principles, the purpose and the prosperity of the Campaign—if we enter into it heartily.

But there must be proper presentation, perseverance, prosecution and PUSH.

Following necessary announcements the morning session was brought to a close by a fervent prayer led by Bro. C. P. White, Hazlehurst, remembering in a special way our beloved Editor, Dr. Lipsey, and his sick daughter.

Wednesday Afternoon

Following an inspiring song service, and prayer, the congregation was edified with a spirited "sword drill." This was conducted by Miss Cecilia Durscherl, of the State B.Y.P.U. Department. Four young ladies took part. Their ready use of the "sword of the spirit" told of much practice in Bible study. The participants were: Misses McElwee, Greenville; Spell, Griffith Mem., Jackson; Phillips, Columbus; Norman, Baldwin. Miss Phillips won out and will be representative for Mississippi at the Southwide B.Y.P.U. Convention in Atlanta, next January.

College Hour. The report of the Committee on Review of Report of Education Commission Report, was presented by Bro. B. Locke Davis, with Vice-President Bro. T. W. Young, Corinth, presiding.

President L. T. Lowrey, Blue Mountain College, with his genial enthusiasm, gave the word from his Institution.

Dean L. Q. Campbell spoke for Mississippi Woman's College. He, together with the Baptist hosts, regretted the absence of the President, Dr. J. L. Johnson, detained by ill health. However, he had a fine substitute in the Dean.

When Mississippi College was called there was silence throughout the audience as Dr. Provine, followed by Prof. D. M. Nelson, ascended the platform. Dr. Provine "had no swan song"; in his own characteristic manner, so well known to the hosts of "his boys" who sat before him, he introduced his successor. With a proper appreciation for the outgoing President, there was enthusiasm and cordial good will in the welcome extended the incoming President. Certainly, Mississippi College is surrounded by a host of faithful, loyal supporters who will stand by the President, whoever he may be. And the incoming President measured up in the fullest degree all that could be demanded of one in so high a position. Never was "Dot" Nelson finer, greater, more eloquent, more humble than in his brief heart-to-heart talk to his brethren than on this historic occasion.

Proceeding with the Report of the Commission, Dr. H. L. Martin introduced Senator W. N. Taylor, who presented the following resolutions:

Whereas, Section 269 of the State Constitution prohibits any bequest of lands or other real estate to any religious corporation or society for the use and benefit of any such corporation or society, or any of its institutions, and

Whereas, Section 270 of the State Constitution prohibits any device or bequest of money or other personal property to any religious corporation or society, or any of the institutions, and

Whereas, Sections 3564 and 3565 of the Mississippi code of 1930 are statutory enactments making effective the above mentioned sections of the State Constitution, and

Whereas, the courts of the State have uniformly applied the rules of strict construction to sections 269 and 270 of the constitution and to sections 3564 and 3565 of the code of 1930 so

that it has become practically impossible for any portion of either real or personal property to be conveyed by bequest to any educational or charity institution supported in whole or in part by any religious denomination or fraternal society, and

Whereas, the educational institutions, hospitals, and orphans' homes in Mississippi which are supported by religious denominations are doing a constructive work of far reaching importance in the education of the youth of the State, and in behalf of suffering and needy humanity of all faiths and of no faith, and

Whereas, these sections of the Mississippi constitution and statutes are archaic survivals of conditions that prevailed in medieval Europe, no longer applicable to modern American life, as is shown by the fact that they have been either repealed or modified by every State in the American Union with the exception of Mississippi,

Therefore, Be It Resolved by the Mississippi Baptist State Convention, in session in Columbus, Mississippi, this the 18th day of November, 1931, that we favor the modification of the above named sections of the State constitution and of the code of 1930 so as to permit the bequest of a portion of any real or personal property to institutions supported by religious denominations and fraternal societies where such institutions are operated for carrying on missionary enterprises, educating the youth of the State, healing the sick, and for the support and training of orphan children.

Resolved, Further, that we hereby invite other religious denominations in Mississippi to cooperate with us in securing legislative action at the 1932 session of the legislature whereby the changes outlined herein may be effected.

Be It Further Resolved, that the Mississippi Baptist Education Commission is hereby authorized and instructed to act in behalf of this Convention in the matters herein mentioned, and that said commission is further authorized, through its executive secretary, to transmit a copy of these resolutions to the education boards of other denominations, and fraternal societies, and to solicit the cooperation of such boards in securing the constitutional and statutory changes set forth in these resolutions.

Carried....

Dr. Martin took up for consideration the Recommendations of the Education Commission. Numbers one to four were passed without discussion. Number five was discussed by Whittington, Brame, Provine, Thompson, Sullivan, and others; especially that portion concerning Mississippi College. Concerning Mississippi Woman's College, Brethren Ross, Bass, Simmons and Martin discussed same. The Recommendations here appended were accepted.

Recommendations

The Commission would submit the following recommendations:

1. In view of the fact that, for various reasons, many of our churches have not yet put on the Cash Campaign for Christian Education, while a great number have only made an envelope offering through the Sunday schools without pressing the personal canvass for larger gifts, we ask the Convention to urge upon all of our people the importance of taking the matter up in every church without delay to secure, as far as possible, a worthy offering to this cause from every member of every church. Should an extension of time for the completion of the effort become necessary, we recommend that the plans and terms for such extension be worked out by the Secretary of the Commission and the Secretary of the Convention Board.

2. We bespeak for the Secretary of the Commission the cordial cooperation of our Pastors and churches as we shall labor to bring about closer contacts between our colleges and our people and to resell Christian Education throughout the State.

3. We request our sisters, the leaders of the W.M.U. of Mississippi, to arrange if possible, in cooperation with the Education Commission and its Secretary for a special week of Prayer for Christian Education and we recommend that the

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Editorials

DOES IT MAKE ONE WEAK TO DEPEND ON GOD?

Because a woman who objected to teaching children to pray was highly connected, her remarks attracted attention which otherwise they would not have received. Her objection was that it took away from children their self-reliance and consequently weakened their character.

It is a good thing for us that occasionally some one like this shocks us into thinking and makes us examine anew the foundations of our faith and the reason for the hope that is in us. It prevents our religion being a mere matter of tradition, a thing handed down from father to son, or from mother to daughter. Respect or reverence for our parents is never a sufficient foundation for religion. Religion is not a thing to be inherited and simply passed on by authority or by teaching. It is a personal knowledge of and experience with God. It is a matter of personal contact of the soul with the author of our being. Let the heathen rage and the people imagine a vain thing, it will only result in the declaring of God's decree that His Son is on the throne.

Whether or not it weakens one to depend on God all depends on just one thing, namely, whether there is a God or not. Of course, Mrs. Blaisdell has no knowledge of such a being. But Mrs. Blaisdell's knowledge covers a very limited field. If there is no God, then to depend on Him when He does not exist is not only conducive to weakness, it is folly and confusion of mind. It is stepping on what we thought was a rock and finding it thin air. It is grasping the hand of a friend and finding nothing but a ghost. It is drinking a refreshing cup of cold water and finding it nothing but the hot breath of a furnace. Yes, whether or not you are strengthened or weakened by leaning on God depends on whether God is the author and upholder of all things; or the hallucination of a disordered brain.

Now Mrs. Blaisdell and all her ilk, how many soever they may be, are in such a small minority in the world as to necessitate the conviction that if one or the other side of this controversy is demented, then it must be the party to which she belongs. Surely the normal mind is not that of a little coterie of people, but of the great mass of humanity who believe in the existence of God.

Of course, it is foolish to pray if you don't believe there is a God. He that cometh to God must believe that he is and that he is a rewarder of them that seek Him. On the other hand, David expresses the verdict of humanity when he says, "The fool hath said in his heart there is no God." Now, as long as the great mass of the world's population believes there is a God, there must be some reason for it, and our conduct must be based upon that supposition.

If there is a God, then certain attitudes of mind are a necessity, and any attitude contrary thereto contradicts all our reason and conviction. One of these is a sense of dependence. The very sense of God brings with it, the idea of infinite power. We instinctively accept the Psalmist's statement, "Power belongeth unto God." No man looks up into the heavens or into the laws of nature who does not feel the pulse of infinite power in One who created and controls all these things. Dependence upon him is natural and inevitable. One who turns to him with reverence or looks up to him in awe is truly praying to him. We recognize our dependence on him for the beginning of our being, for every breath we draw and for every meal we eat or cup of water we drink. The child or man who has had this feeling removed from his heart by any sort of teaching has suffered from a surgical operation which made his soul sterile of any high thinking or holy living.

There ought of necessity to follow upon this sense of dependence a voluntary submission to the power and authority of God. The sense of dependence is intuitive. It comes to us without

any volition of our own. But the sense of submission is the voluntary acceptance of our relationship to God, to Him as infinite in power, ourselves helpless and dependent on him for life and breath and all things.

Along with this comes naturally the necessity for obedience to Him, acceptance of His way of working, attachment to His method, conformity to His will or law. This is the practical side of dependence and submission.

Is the scientist made weak when he recognizes the laws by which light and heat and electric energy operate? Is he made weak by the recognition of their laws, acceptance of them, conformity to them? Would he show himself sane or strong by ignoring them or seeking to overthrow them? Is the savage or untutored race to be congratulated because they know nothing of these things, make no acknowledgement of them or refuse to depend upon them for the performance of any of the tasks or miracles which have become common in centers of civilization? Would Mrs. Blaisdell call in a voodoo to cure diphtheria? Or would she not rather have somebody who follows the unchanging and sovereign laws of nature which medical science has discovered? Why be dependent? Why be weak? Why not defy all the powers that be and assert your entire freedom from control? A little common sense in high places would restrain many a foolish statement.

THE HOUR COMETH AND NOW IS

Life is made up of periods of preparation and crisis. History itself is a succession of approach to and arrival of a day of decision and determination. Maybe you recall the poetic expression of one who said something about all the world moving toward one divinely appointed event. The word "end" comes to mean not only the termination of a period but the object to be achieved by and in this period. The word "telic" once indicating the terminus, now means simply the purpose to be attained. Jesus came in the fulness of time, and speaking of his approaching death he said, "The hour is come."

Our denominational work, all Christian work follows the same law of gradual approach and consummation. Happy is the man or the church or the group of churches that knows assuredly of the period of preparation, enters heartily into the current of purpose, joins up with the forces which are at work and is ready when the hour of consummation arrives. Only by such seasons of preparation can the end be achieved; and only by such outstanding epochs of achievement can we be sure of real progress in the march of kingdom events.

Southern Baptists have now for several months been in process of preparation for a united and worthy attainment. We have talked and written and read and thought and prayed Every-Member Canvass for three months. And now we have come to the time of consummation, the hour of achievement. The week that is now ahead of us will register accurately how well we have entered into this period of preparation, whether or not we were ready when "the day" came.

But it will not merely register the effects of the past month's work; it will determine largely what will be the measure of our service in the furtherance of the Gospel for the whole of the next year. And herein be its chief value, our chief responsibility, our hope of success and possibility of failure. Too much stress cannot be put upon it now. The hour cometh and now is when we answer the question of God and of a needy world as to what we mean to do for the Gospel of Christ.

Pastor J. E. Cranford, of Davis Memorial Church in Jackson has arranged for an all day service at his church Sunday with luncheon served at noon, in the interest of the every member canvass. He has wisely asked members of his own congregation to speak, having one speaker for each department of the denominational work. They are taking to it gladly and enthusiastically, as Christians always do when given a chance to have a part.

BAPTISTS CAN SAVE THEIR HONOR!

Despite the prevailing depression and the difficulties existing everywhere, there are undoubtedly enough Baptists in Mississippi who love their Lord and their denomination and who are willing to make real sacrifices to save our honor and our credit if all these will pull solidly together.

The receipts in our Education Cash Campaign to the time of going to press are \$5,289.19; to pay our bonds and interest we must have \$43,600.00.

\$43,600.00 or Default!

We simply cannot believe that Mississippi Baptists will, for the first time in their history, fail in the payment of their sacred obligations. But we are now faced with the absolute necessity of raising and having in hand the above amount in actual cash by next Tuesday morning or the default will occur on our bonds and interest.

BROTHER PASTOR, as God's appointed leader, will you not at once—TODAY—either personally or through a live committee, make an individual appeal to your people, urging each member either to contribute the interest on one \$500 bond for six months (\$15.00) or to make the largest offering in his power?

BROTHER LAYMAN, will you not if at all possible send in your check by first mail for at least the interest on one \$500.00 bond (\$15.00) and use your best influence with your friends to do the same?

BROTHER PASTOR, whether Pastor or Layman, will you not see that, whether the Pastor is present or not, this matter is taken up vigorously in every church not later than next Sunday, November 29th, so that the offering can be rushed to Jackson Monday?

Forty-three thousand six hundred dollars must be raised and in hand in cash before December 1st or the payment of Baptist bonds and interest will be in default.

PLEASE ACT WHILE THIS IS BEFORE YOU.

Baptists CAN save their honor. If we can and do not, we are choosing default and dishonor.

Let us pray, work, give, for the glory of our Lord and the honor of our Baptist name.

—H. L. Martin, Sec'y.

Baptist Education Commission.

C. M. Managon succeeds O. B. Webb as president of Louisiana Convention; both laymen.

Dr. J. B. Phillips has been called to St. Elmo Baptist church in Chattanooga. This is the third church in that city which he has served.

Dr. Ray Palmer is visiting his children in Portland, Oregon. He may be addressed, care R. R. Adams, The Highlands, Portland, Oregon.

Rev. S. G. Posey after spending six months as pastor of First Church, San Marcos, Texas, comes back to Coliseum Church in New Orleans. We are glad to have him back this way.

Superintendent and Mrs. O. C. Miller of the Baptist Orphanage have volunteered to give one month's salary to the orphanage work, thus showing a proper sacrificial spirit in this time of depression.

The Editor is deeply grateful for the prayers of the brethren and sisters at the Convention in behalf of his daughter, whose illness kept him from attending the Convention; grateful also for the personal letters of brotherly love and sympathy received since the Convention. The Lord heard, and our daughter is rapidly on the way to recovery.

Mr. John J. Raskob, chairman of the National Democratic Committee has passed out a questionnaire to get the attitude of certain people on the prohibition issue. But notice he was careful to send it only to those who contributed to the Democratic campaign in 1928 when an avowed wet was the nominee, and only those gave who were willing to support him.

The recent ward steps. work, both in States under tist Convent agencies hav of the Conve may also be Conventions, Convention, tions to their often made taining the would say w worth while is called fai only presum boards to pla ing in large deficits have Conventions bearable and lost hope and more ineffec

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Convention Board Department

R. B. GUNTER, Corresponding Secretary

PROSPECTS OF A BETTER DAY

The recent State Convention took some forward steps. For a number of years Baptist work, both in Mississippi and that in the Southern States under the direction of the Southern Baptist Convention, has suffered because certain agencies have failed to recognize the authority of the Convention to which they belong. This may also be due in part to the fact that State Conventions, as well as the Southern Baptist Convention, have failed to give definite instructions to their agencies. Consequently, they have often made budgets without assurance of obtaining the funds. There have been those who would say we must have faith. Faith which is worth while is based upon facts and that which is called faith and not founded upon facts is only presumption and presumption has caused boards to plan for large outlays of money resulting in large deficits. From year to year these deficits have been brought by agencies to the Conventions until our indebtedness is almost unbearable and until the contributor has largely lost hope and the appeals have become more and more ineffective.

But a better day seems to be dawning. The recent State Convention seemed to be conscious of the fact that it was under obligation to instruct its agencies stating how far they should go in making their budgets. In addition to this, the Convention, in the event an agency exceeds its authority, places the obligation of any excess upon the agency itself, or trustee in charge. And this is in line with all forms of good business.

Some recommendations passed by the Convention are worthy of our consideration. First, that in spite of the heavy pressure upon our State agencies, the Convention voted to continue to give to southwide interests 45% of the Cooperative receipts.

Again, the Convention requests all agencies and institutions when making their budgets for the incoming year not to exceed the amount which such institution or agency received last year.

In addition to this requirement, any board whose agency or institution has an indebtedness shall set aside 10% of the amount of last year's receipts to be applied on the indebtedness and to make its plan of operations for the ensuing year so as to come within nine-tenths of last year's receipts.

In addition to these requirements, the Convention says that in the event any institution, board or agency exceeds in expenditures the budget authorized by the Convention, the excess automatically becomes the debt of the board or agency charged with the affairs of such board or institution and not the obligation of the State Convention or any of its boards or agencies as such.

The Convention also recommended that the various boards, institutions or agencies of the Convention shall submit to the State Board on or before the first day of December an operating budget for the current year to be considered by the Board in its December meeting.

SOME EXPLANATIONS ARE NEEDED. The recommendation which places the obligation for amounts in excess of the approved budget upon the trustees may be misunderstood. To simplify, the Convention says to each board, you may lay out your work for the incoming year with a budget as large as the amount received last year. But if you have indebtedness, first apply one-tenth of this amount upon your debts. It further says in substance that if you lay your work out on this basis and keep it within the limits and in the event your agency or institution does not receive as much money as it did last year, the board for the institution or agency is in the clear. It has not gone beyond its instruction. In that way, the board itself is protected and the deficit, if there be such where a board has not

spent more than authorized by the Convention, automatically becomes the obligation of the board or agency acting for the board or institution. Consequently, there is no obligation for deficits upon boards unless such boards shall exceed the amount specified by the Convention. Of course, no one would question the right of the Convention to instruct its agencies.

Now, this means that where an institution or agency is in debt, its indebtedness, provided the institution receives as much money as it did the previous year, will be reduced by 10% and in that event it also means that our indebtedness shall not increase. If receipts for the incoming year exceed those of last year, debts can be reduced more than 10% and the work can be enlarged.

The Baptist Record

The Convention also recommended that the \$1.00 per subscriber proposition when The Baptist Record is placed in 90% of the homes be discontinued and that for clubs of ten or more the subscription price is to be \$1.50 for each subscriber and for those not on the club rates the paper will be \$2.00. Of course, the contract with those churches which now have the paper in the budget will be continued as at present until their subscriptions expire.

Three Major Items for the Remaining Days of This Year

The first is the completion of the cash campaign for our schools. The gravest day in the history of Mississippi Baptists is before us December 1st unless our people see the seriousness and avert the calamity by sending in the necessary amount of money. We believe there are enough Baptists who are able and who are sufficiently interested to save us from an embarrassment which our people have never before faced. By this we mean failure to pay our bonds and interest when due. In years of plenty when receipts were short we had nothing to do but to go to the banks and borrow money. This we can no longer do. The banks want all the money they can get. So, hope lies within the people and not within the banks. As a matter of fact, Baptist people owe banks too much already. There has never been an hour in our knowledge when sacrificial giving was more sorely needed than right now before the first of December.

Another interest of paramount importance is a proper completion of this year's work for the Cooperative Program. With only 250 churches having made contributions and with a majority of these below former years, it does seem that when our brethren are under such heavy loads there could be found enough churches and enough unenlisted members to lighten the burden which is upon us.

The following story illustrates the spirit which should characterize every Baptist throughout the State as we approach the "zero hour." The story is as follows. A few years ago Carson-Newman College, a Baptist College in Tennessee, made a campaign for the purpose of standardizing the school by raising the necessary amount for endowment. Dr. F. F. Brown, pastor of the First Baptist Church of Knoxville, was one of the speakers in the campaign. He went to Johnsonville, Tennessee, to speak to the members of a church. A number of men gathered to hear him. At the conclusion of his speech, the chairman of the meeting, a business man not rich, but interested in Kingdom work, said, "Dr. Brown, we gathered here to inform you that this church cannot help in this campaign because we have a debt on our church. But," said he, "your speech has ruined me. What do you expect this church to give?" Dr. Brown said \$3,000.00. The chairman said, "I will send you a check tomorrow for that amount." He said, "I am not a wealthy man, but I have credit enough to enable me to get

that much money. This church can help me pay it if they desire. But I shall send you the check for the amount." And then he added, "When my brethren are under a load, it is not a time for me to be hiding out."

We only wish that every church member throughout this great State of ours might feel as this humble and consecrated layman felt. That kind of a spirit would bring the pennies, the nickles, the dimes, the dollars and the larger contributions and Mississippi Baptists could meet every obligation by the close of this year and no one would feel the worse when beginning the new year.

The final and yet tremendous task before Mississippi Baptists before the close of this year is the completing of the Every-Member Canvass. Many churches have made good beginnings. Many Associational Directors are giving themselves unstintingly to the task. None working in it are receiving any additional pay. Some are giving not only time, but additional money. The two essential factors, if we make the canvass a success, are faith and work. We must have faith in God, but we must also have faith in the people. Thousands of our members need to discover themselves and their possibilities. In many cases we need to be eyes for them and point out something larger than they have yet seen. The writer has observed many a time that by pointing out something greater than has thus far been undertaken that people double and even treble their contributions. This is the work of pastors, associational directors, church directors, deacons and committees. But faith alone will not accomplish the task. There must be hard work persistence and patience. Those churches which work enough succeed. Faith enables us to work. But one country church has reported a subscription from nearly all its membership, and the pastor of the people is still working to make 100%.

Grace Memorial Church, Gulfport

Grace Memorial is one of the many churches which the State Board has helped to establish and to maintain. In fact, the State Board purchased the lot for this church building under the administration of Dr. A. V. Rowe. The church, however, at this time is self-supporting and my impression is that it is out of debt. The Pastor writes that he has never been so encouraged concerning our denominational program as now. With all of his power he has tried to keep the matter before his churches, both Grace Memorial and Lyman Churches. He says that notwithstanding the fact that the people are poorer than they have ever been, yet they have purposed to do more for the Cooperative Program than ever before. Like the churches of Achaia referred to by Paul, these churches have been forward in making large pledges to the Cooperative work for next year. They have also adopted their budgets for next year and the woman's work is progressing well and in better condition to do the work of the denomination than ever before. The Pastor feels that they have come to the Red Sea and that they are going to cross as God commands them to go forward.

BAPTIST HOME NEWS ITEMS

The friends of the Orphanage are reminded of Thanksgiving cash donations. Unless a very liberal donation is received we are wondering how we will carry on, feed our children and provide the necessary clothing. The committee for taking the collection is composed of the Pastor, Sunday School Superintendent, B.Y.P.U. Leader, Church Representative, W.M.U. President, and Church Clerk. We trust they will render a service to our Baptist children by seeing that everyone has a chance to donate to the Orphanage.

An example of our crowded conditions is as follows: Two boys are having to sleep in the hospital room. We have single beds and there are two boys to each bed.

—Winnie Haines, Rptr.

The State Baptist Convention for 1932 goes to Gulfport. The sermon is to be preached by Dr. W. T. Lowrey, or by Rev. J. E. Wills, alternate.

SECOND SOUTHWIDE B.Y.P.U. CONFERENCE TO MEET IN ATLANTA, GA., JAN. 12-14, 1932

(B. J. E. Lambdin)

Nineteen thirty-one has been a great year in the B.Y.P.U. of the South. The economic depression has not been an obstacle in the way of B.Y.P.U. progress. The State Conventions have been greater than ever. The district and associational work has gone steadily forward. The B.Y.P.U. department in the churches have experienced a healthy growth. More young people everywhere are interested in spiritual matters than at any time in B.Y.P.U. history.

With these conditions facing us 1932 challenges us to HIGHER GROUND in our B.Y.P.U. work. The time was never more auspicious for an advance with our young people. The Sunday School Board in its annual meeting in June authorized us to hold the second Southwide B.Y.P.U. Conference for the purpose of projecting an ever-growing and greater denominational and church program for our young people. That Conference will be held in Atlanta, Georgia, in the First Baptist Church, January 12-14, 1932.

There are many reasons why every B.Y.P.U., every Baptist Adult Union, every General B.Y.P.U. should be represented in this Conference. Look at a few of the opportunities presented, and then make your plans to be there.

I. Opportunity of a Great Program.

A spiritual program will be presented, which will challenge us to a new devotion to Christ. He will be magnified in every song, in every address, in every discussion group, in every session.

A practical program will be presented, which will bring to us the best ideas yet developed for every phase of our B.Y.P.U. work.

A progressive program will be presented, which will call us to higher ground in the days ahead. Our keynote for the Conference and for all our work for 1932 will be Paul's immortal words in Romans 12:2: "BE YE TRANSFORMED." What more insistent call is ringing in hearts today than this challenge from that heroic leader of the long ago?

A denominational program will be presented, calling us to greater loyalty to our churches and to our great denomination in all its efforts to proclaim his Name to a dying world.

II. Opportunity for Contact With Great Religious Leaders.

The South leads the world in B.Y.P.U. work. God has graciously blessed us in our leadership. In Atlanta you will have opportunity to come in contact not only with the world's best B.Y.P.U. leaders, but also with many others of the world's greatest religious leaders. Among those who will appear on the program are the following: Dr. W. F. Powell, Dr. R. G. Lee, Dr. Kyle Yates, Dr. John L. Hill, Dr. Louie D. Newton, Dr. Ellis Fuller, Dr. I. J. Van Ness, Dr. Fred Brown, Dr. T. W. Ayers, Mrs. A. L. Crawley, E. E. Lee, J. E. Lambdin, Mrs. J. E. Lambdin, and all the State B.Y.P.U. Secretaries.

III. Opportunity for Contact With Baptist Youth from Eighteen States.

They will be there from all of our eighteen Southern Baptist States, and many from all parts of the United States will come. It is worth the trip to Atlanta to mingle with this host of God's choicest young people for three epochal days.

One short period of fifteen minutes will present a group of Intermediates, one from each State, in the Southwide Intermediate Sword Drill. To see these crack Swordsmen in action is the treat of a lifetime.

IV. Opportunity to Visit Atlanta, A Great Southern City.

Atlanta has many charms. If you have never been there, you will want to go. It is a city of great churches, fine schools, big business, and wonderful people. It is perhaps the greatest Baptist city in the world.

Railroad Rates to Atlanta

The railroad rates will be fare and a half for round trip, on the identification certificate plan. Write to the State B.Y.P.U. department or to B.Y.P.U. Department, Baptist Sunday School

Board, 161 8th Avenue, N., Nashville, Tennessee, and ask for certificates.

Entertainment

Entertainment will be in the hotels of Atlanta, on the pay plan. No free entertainment. For reservations write to Mr. Walter Ward, 68 Broad Street, N.W., Atlanta, Georgia. The following greatly reduced rates are offered by the leading hotels of Atlanta:

| HOTEL | S'gle Room | Large room | | |
|---------------|------------|--------------------------------------|--|----------------------------------|
| | | D'b'le room D'b'le bed (for 2) | D'b'le room 2 S'gle beds (for 2) | S'gle beds (For 3 or more) |
| Ansley | \$2.50 | \$1.50 | \$2.00 | \$1.50 |
| Biltmore | | 2.00 | 2.50 | 1.50 |
| Cox-Carlton | 2.50 | | 2.00 | |
| Henry Grady | 2.50 | 1.75 | 2.00 | 1.50 |
| Piedmont | 2.50 | 1.50 | 2.00 | 1.50 |
| Robert Fulton | 2.50 | 1.50 | 2.00 | 1.50 |
| Winecoff | 2.50 | 1.50 | 2.00 | 1.50 |

Practically all rooms have private bath.

Registration

Registration fee will be \$1.00 payable immediately upon arrival. All must register. This fee is used to help defray the expenses of the Conference.

JOY IN TITHING

We have gotten such a joy from our tithing, I just want to tell about it. We (husband and I) have been tithing several years, and last year when cotton ginning was over, there was no more money. On Sunday following, Bro. B. W. Walker preached for us, and we gave as always to his salary. When he started home husband says, "I am at rock bottom, I don't have a penny." As we passed a plantation home the owner halted us and asked my husband to come to his house early next morning. He went and got a job of carpenter work that lasted 10 days and paid \$3 per day.

That was in December. In February he got a bid for carpenter work for the county that netted him \$65 in 4 days. We unhesitatingly gave a tithe of that, and have with all the money we have touched this year. Though times are hard we have had money to buy gas for our truck to go to church every Sunday carrying not only our own family, but two and three other families besides. We have been well and happy and are now harvesting the most bountiful crop we have ever raised. Don't feel that you are too poor to tithe. We are only renters and have not had a money furnish, but have not been out of money for necessities. With increasing faith in God's promises,

—Mrs. A. O. McDade.

MUSINGS OF A CHUMP

I guess we will have to ask our Pastor to resign and not have one till times get better. Our people are all poor and hard pressed. I will tell you a little secret. Most of our members are situated about like I am—we are all poor, you understand. Now, I pay \$45 per month rent. Own my home? Dear me—no! I own nothing but debts! Why, my wife says my future is mortgaged, and I feel that my soul is too, but as I was saying, I pay \$45 for rent, \$35 per month on my car, \$10 on my radio, \$10 on insurance, \$12.50 on my furniture, club dues \$5, and a doctor \$3 to look the babies over once a month. Then you know it takes a lot to maintain one's standing socially—it costs a lot to be respectable today. It looks like I cannot save one cent.—I am always behind with my bills. How much did I pledge to give the church? Yes, I forgot to tell that. I promised 50 cts. per week, but it seems almost impossible to give away so much. I wish I were rich, so I could give away lots of money, but my first duty, you know, is to my family. Seek the Kingdom first! Oh, yes. I do that. I pray every morning as soon as I wake up—I sure do that.

Yours truly,

—A Chump.

We thought we had floods in Mississippi, Louisiana and Arkansas in 1927, but think of an area in China as large as the State of Mississippi being overflowed by recent floods in that country. The conditions in China are too appalling for description.

Continued from page 3

last Sunday in June, 1932, be designated as Christian Education Day in all our Mississippi Sunday schools, with a suitable program provided and an offering made for our Education work.

4. We recommend that the Secretary be authorized to secure in each county a County Representative of Christian Education who shall cooperate with the Commission in the various efforts which shall from time to time be made in behalf of the Commission's work.

We further present the following resolutions, adopted by the Commission, for the consideration of the Convention:

1. Be it resolved by the Education Commission, that that Convention be and is requested to pass the following Resolution, which is self explanatory:

WHEREAS, Endowment Bonds of Mississippi College in the amount of \$33,000 principal and \$1050 interest mature on December 1st, 1931, being the last of the outstanding bonds of that issue; and, whereas the Education Commission is without funds with which to pay these bonds; and

WHEREAS, the credit of the denomination will be paralyzed if default is made in their payment; and

WHEREAS, the Education Commission has \$45,500 of its new bonds, authorized by the 1930 Convention which are unsold.

Therefore, be it resolved by the Convention, that the Trustees of Mississippi College be and are hereby authorized and requested, in their discretion as a last resort, in the event the Commission or college is unable otherwise to borrow money therefor, to invest sufficient of their endowment in the purchase of said new bonds to pay and retire said old bonds of \$35,000 and interest maturing on December 1st, 1931. And that the Education Commission be and is authorized to make such sale of said new bonds and to apply the proceeds in payment of said maturing bonds and interest.

2. WHEREAS, pursuant to notice duly made, the Board of Trustees of the Mississippi Woman's College met in a special meeting at Forrest Hotel in the city of Hattiesburg, Mississippi, on Wednesday, October 28, 1931, at 10:00 a.m. for the purpose of considering the financial condition of said institution, and such other matters as set out in the notice, at which meeting there were present eleven members of the board, constituting a quorum, and

WHEREAS, after reviewing and fully considering the financial statement submitted to the board, it appears that it is necessary for said college to negotiate a loan.

Be it therefore resolved:

1. That Dr. T. E. Ross, Sr., President of the Board, and G. M. McWilliams and W. J. Pack, or their successors, be, and they are hereby appointed a committee to act for the board in the solicitation of a loan in the sum of thirty thousand dollars (\$30,000.00) on such terms and at such rate of interest as they may be able to procure said loan, not to exceed the rate of _____% interest per annum.

2. Be it further resolved that the President and Secretary of the Board of Trustees be, and they are hereby authorized and empowered to execute for and in the name of the Mississippi Woman's College, a corporation, any and all necessary note or notes evidencing said loan, and to execute a first mortgage or deed of trust upon any of the property of the college to secure the payment of said loan."

The Mississippi Woman's College agrees to take care of this loan at its maturity without calling upon the Mississippi Baptist Convention for its financial aid.

3. Be It Resolved by the Baptist Education Commission of Mississippi that the Convention be and is hereby requested to adopt a resolution in words and figures as follows, for the purpose of providing said education Commission with full power and authority to legally act if, and when necessary, to-wit:

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clothed with full and plenary authority to pay, renew, and/or reorganize, any existing obligations of the said commission and/or to borrow such funds as it may deem proper on such terms as appears best to said Education Commission to meet any maturing obligations."

4. At the suggestion of officials of Mississippi Woman's College and Blue Mountain College, the Education Commission hereby recommends to the Convention that the Convention authorize and instruct the trustees of said colleges to raise for their fiscal year, 1931-1932, the full amount of the ten thousand dollar support fund which is guaranteed by the Convention toward the annual current expenses of each of said colleges and this sum of \$20,000.00 be thereby eliminated from the Cooperative Program.

Bro. Martin spoke briefly concerning the report as a whole. Brethren Ed Holcomb, member of the Education Commission and Bro. B. G. Lowrey followed with earnest pleas for faithful and sacrificial consideration NOW.

Dr. W. T. Lowrey requested that Bro. John Carter be allowed to say a word for Clarke College. Granted. Dr. Lowrey introduced the following resolution:

Whereas, the property of Clarke College cannot be sold during these times of depression, and

Whereas, taxes would have to be paid on it if it should cease to be used for educational or benevolent purposes,

Therefore, Be It Resolved, that we endorse for another year at least, the arrangement made by the trustees for the running of the school. Passed. Announcements. Closing prayer by Bro. W. T. Lowrey.

Wednesday Evening

Dr. Gambrell's favorite hymn "Higher Ground," opened the session. This was followed by special music, furnished by a double quartette of men and a sextette furnished by M.S.C.W. Both were inspiring, the first being "Let the Lower Lights be Burning," and the second, "My Task." The Worship period brought from Bro. B. Lock Davis, a message on "The Mind of Christ Jesus." The Sunday School Board and the Seminaries were heard from. Bro. Carr represented the Sunday School Board. Dr. G. S. Dobbins, Mississippi's very own, spoke for the Louisville Seminary. Bro. W. W. Hamilton gave a report of conditions at Baptist Bible Institute, New Orleans. Bro. Harry Spencer, Hattiesburg, represented Southwestern at Ft. Worth. Excerpts from these messages will be found elsewhere. The reports from our great Institutions prepared the hearts of the congregation for Foreign Mission Hour. Doubtless the highest peak of the Convention.

Board member, Bro. F. M. Purser presided. Bro. H. L. Carter, former missionary in South China, now Pastor in McComb, poured out his soul as he led the congregation in prayer.

A short but telling report from the last Foreign Mission Board Meeting was rendered by Bro. Purser. All fields were cut to the bone. No mission field will be closed. Dr. Louie Newton did not accept the Secretaryship. "Any suggestions any of you have for a man for the position will be gladly accepted, even though he may not be chosen." As Bro. Cliff J. Lowe, from South China, was introduced, our musicians, the Varnados—husband and wife—sang in a wonderfully impressive way a hymn, "China, Lost China," to the tune of Juanita. From beginning to end Bro. Lowe's message was a heart message, yes, and from a broken heart. Would that it could be carried to every Baptist, not only in this State, but throughout the Southland. Note excerpts elsewhere.

Bro. J. E. Byrd, whose daughter belongs to China, led the closing prayer, remembering specially the beloved Sarah Funderburke, who has given not only health, energy, soul, to China, but has now given her mind. She has been sent back to America because the brilliant intellect has given way under the strain.

Thursday Morning

After the fine song service on Thursday morning and prayer by Bro. Wayne Alliston, Bro. R.

A. Morris brought a heart searching message, "The Place Apart." "Come ye aside and rest a while."

The report on the Report of Social Service was read by Bro. G. F. White, Hazlehurst.

Bro. O. C. Miller spoke for the Orphanage. Bro. Wayne Alliston for the Hospital. Both messages were excellent, and both institutions found, if possible, a warmer place in the hearts of our people.

The Relief and Annuity Board was represented by Bro. T. J. Bailey, who never forgets his aged brethren. The speaker for the Annuity was Bro. David Marbury, from Birmingham, representative of the Board. His earnest entreaty that preachers would have a care for self and family while they can do so should have effect.

The Convention Board Report and State Missions—represented by heads of various departments, were thrown into one, as Dr. Gunter took charge. Bro. Crudup brought the review. Much discussion followed. The first concerning a recommendation of Bro. L. G. Gates that the allocation be 60-40, instead of 55-45, as suggested. After many had spoken it was finally decided to recommend to the State Board the 55-45.

Bro. T. W. Young spoke for the W.M.U. He made a fine and very correct presentation of this phase of the work.

Bro. Byrd left the Report of Sunday School Department to speak for itself. However, Bro. J. M. Metts urged that churches hold study courses, fostered by the Sunday School Department. Bro. A. J. Wilds, presenting the B.Y.P.U. report, spoke of the motto for the coming year: "Be ye transformed." Rom. 12:2.

Dr. Gunter introduced several Chairmen from counties representing the Every-Member Canvass: Brethren R. E. Jackson, M. P. L. Berry, F. M. Purser, A. F. Crittenden, G. Hightower, A. L. Goodrich, and Grantham, the last named Pastor of twelve country churches. This brief report gives small idea of the interest manifested during this hour, and the many splendid suggestions that were brought out. Suffice it to say the Every-Member Canvass will succeed in Mississippi! The Report of the Nominating Committee was presented by Bro. C. S. Henderson, Greenville Pastor. Some changes were suggested and the report, meeting these, was adopted.

Bro. Crittenden gave the Report on Resolutions. Adopted.

Report on Time and Place presented by Bro. Lemmons, Blue Mountain, was accepted. Time for next Convention, Nov. 19-21, 1932. Place, Gulfport. Sermon preached by Dr. W. T. Lowrey. Alternate, Bro. T. J. Wills. "Blest Be the Tie That Binds," was sung. With the closing prayer the State Convention of 1931 became a part of history.

TRUE HAPPINESS

(By A. R. Adams, Greenwood)

The dance and the whirl go on,
And the jealousy and the strife;
And the Summer comes and the Summer wanes,
And the sum of it all is Life.

And some would give their kingdom for love,
And some their kingdom for gain;
And some would give their earthly all
Just to be young again.

But 'tis neither the love nor the gain,
Nor the youth that has vanished fast;
Nor the sun, nor the dew, nor the heat, nor the rain,
That brings happiness at last.

It is only the love of God,
Filling wide the heart of man;
It is only the lips that gently speak
In the accents of His plan.

It is only an uplifted face,
And a hand that is stretched to all—
But somehow the love, and the youth, and the gain,
Are there without striving at all.

I'LL BE THERE

(Tune When the Roll is Called Up Yonder)

On the 29th of November, when we've sung a hymn or two

And have had the Scripture reading and a prayer;
And the annual canvass is taken, as every year we do,

For our local church expenses, I'll be there.

CHORUS

When the Canvass is taken,
When the Canvass is taken,
When the Canvass is taken,
When the Annual Canvass is taken
I'll be there.

-2-

We've included our Cooperative Program Budget too,

That every cause may have its rightful share
By the first day of December, we shall know what we will do,

When the annual Canvass is taken, I'll be there.

-3-

Our program of promotion includes instruction, too,

As Stewardship and Tithing are made clear,
We're informed, inspired, incited, this noble work to do,

When the Annual Canvass is taken, I'll be there.

-4-

Oh, what a glorious opportunity, no one would want to shirk,

In the task our Master bids each of us to share,
I resolve, won't you stand with me, even as long as we shall live?

And when the Annual Canvass is taken,
We'll be there.

—By J. W. Fagan, for Sec. Ave. Bap. Church.
November 17, 1931.

—BR—

BLOOD-GIVING TO SAVE B.B.I.

—O—

(By Pres. W. W. Hamilton, New Orleans, La.)

January salaries will be given to save the Baptist Bible Institute. This is sure enough blood sacrifice, and is the movement started at a meeting of former students and friends held during the Louisiana Baptist Convention at Alexandria. This offer was made first by Brother R. B. Middleton, of Zwolle, Louisiana, and by missionaries Greene W. Strother and wife, of China, to keep our great Baptist missionary training school from going under the hammer.

Immediately Brother D. D. Cantrell, of Homer, Louisiana, announced his intention of making the same sacrificial gift, and was followed by President and Mrs. W. W. Hamilton. As soon as the news reached beloved Dr. and Mrs. B. H. DeMent, they offered their salary for this blood transfusion, and were followed by students Malcolm Rust, Auburn Kirkwood, J. P. Burgess, and Maurice Aguiard.

Many others have this under most serious consideration, and as soon as the movement is known there will be offers from Pastors and laymen and women and young people all over the South who are ready to make any possible sacrifice to save the Baptist Bible Institute. They are not willing to surrender the progress made in New Orleans and in the Gulf Coast territory. Our great property is too valuable to be lost in a forced sale.

January is to be "Save B.B.I. Month," and January 24 will be "Deliverance Day." Sacrificial giving of small amounts will bring victory, but failure to meet our obligation, the bank official says "obviously means the closing of the College."

—BR—

A statement from W. W. Atterbury, President of the Pennsylvania Railroad, appeals to all officials and employees of this road to help in the community efforts for relief of distress caused by unemployment, and states that the managers have set aside \$100,000 for helping families of its own men who have been laid off. In connection with the road also is an organization known as Women's Aid, which has in the past nine months disbursed \$200,000 in relief work.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

NOVEMBER 29 - DECEMBER 4

Spending eight hours on the train yesterday I had time for reading and meditation, so I re-read the many testimonies on answered prayer recorded in our Week of Prayer booklet.—Then I read again many promises from His Word such as this, "If we ask anything according to His Will, He heareth us, and if we know He heareth us, whatsoever we ask, we know that we may have the petitions that we desired of Him." My heart is burdened for the Causes included in our 1931 Lottie Moon Christmas Offering, but as I am compassed about with this great cloud of witnesses I take courage and step out on His promises with greater hope and expectation. I am asking every woman to exercise all the faith she has in Him that she may be led to do great things for His sake. November 29 - December 4.

There may be some among our number who have nothing to give.—If that be true, may they give of a double portion of their time and prayer.

"Thou didst not spare thine only Son,
But gav'st Him for a world undone,
And freely with that blessed One
Thou givest all"

Then gladly will we give to Thee,
Who givest all."
God loved—He gave. . . . Will you?

—o—
Always comes to our hearts a peculiar thrill of joy when in turning through old files or long put away packages of faded letters we find any token from those we have "loved long since and lost a while." Looking through some old files the following letter from Miss Moon was found.

In May 1896, the W.M.U. Convention, Auxiliary to the Southern Baptist Convention, met in Chattanooga. For some reason this letter came too late to be read before the Convention. With her characteristic thoughtfulness, Miss Heck, then President of Southern W.M.U., had a copy of the letter sent to each State President to be published in their State paper. Though written thirty-five years ago, it reads as a cross-section out of present day world conditions. China was then war-torn, even as we see it today. The needs were great and Miss Moon's heart was burdened. Out of the past this voice comes with its appeal for prayer and help. Though dead, "she yet speaketh," urging Baptist women to be faithful at this season when our hearts turn with loving interest to our Lottie Moon Christmas Offering.

Mrs. A. J. Aven.

—o—
"Tungchow, China.
"March 7, 1896.

"My Dear Miss Heck:

"The meeting of the Southern Baptist Convention is not far off and I feel like sending a word of greeting through you to the sisters who shall meet in Chattanooga. I want you to tell them that the work in our North China field has never before seemed so hopeful. Last year, in spite of the war, was the best in the history of our missions. Two churches were organized and there were 53 baptisms.***One brother gave one thousand ounces of silver as a beginning endowment of a Boys' School in Tungchow. This is wholly a Chinese enterprise.***

"The mission school at Hwanghein is for the sons of Christians.*** I am glad to say it has been put on a self-supporting basis.*** Thus they start off, not as a charity school, upon which the better class could look down socially, but as any other school of good grade.*** Some even look forward to a Theological Department in the future! Understand, please, that these are

Our Young People's Column

"WHAT IS THAT IN THINE HAND"

Echoes From House Party

We have gained so many new ideas and such wonderful inspiration! Just to have heard one of Miss Bourne's addresses would have served for the whole of a lesson to me. I think I have never heard a person speak with such outstanding personality.

On the way home from the party, we decided that we would use the benediction for our meetings. The six girls who went have already taught it to the other eight girls and I am just so anxious for our next meeting so that we may really start with all new vim we received while at Hattiesburg.—Kathleen Carter, Bay Springs, Miss.

"Hand in Hand" we have gained greater comfort and strength to do greater things with our hands for our Master.—Mrs. Van Cooley, Lucedale, Miss.

It has been a great inspiration to us that we may go hand in hand with other girls toward the greatest of all goals.—The Lou Story G.A.'s, Second Ave., Laurel.

Each of us wishes to say "thank you," for the beautiful programs and the kindness of every college girl. Let's start now and plan for even a bigger and better House Party next year.—G. A.'s of First Church, Laurel.

Dear Mr. and Mrs. Johnson:

Certainly it was a real privilege to visit your school. I found there the real spirit I have always heard about whenever I have heard the name Mississippi Woman's College. Seldom have I been in a school where such cooperation and interest was manifest. I count the visit there one of the privileges of the year.—Sincerely yours, Pearle Bourne, Birmingham, Ala.

My Dear Frances:

Many visiting girls come and go at Woman's College, but we never had a lovelier group of girls than those who came to the G.A. House Party. I want their mothers to know how beautifully the girls behaved and how much all the college authorities appreciated having them.—Love, Mrs. Johnson.

—o—

In "Pickwick Papers," we read that "Christmas is a season of hospitality, merriment and open-heartedness." From the above echoes you can see that the G.A.'s have had a good start on the first two, but now we are to have more than "hospitality and merriment" if our Lottie Moon Christmas Offering is to be all that we pray for. Oh, girls and boys,—you who have so much—let me plead with you now for "open-heartedness" as we come to bring our love gifts to Him.

"For God so loved the world, not just a few, The wise and great, the noble and the true, Or those of favored class or race or hue. God loved the world. Do you?"

Chinese plans and hopes and aspirations, but I do not deny but they give us missionaries joy and hope as regards the progress, and rapid progress, of self-support.***

"Can you wonder that with so many proofs of progress in our Christians and with work opening everywhere, far, far beyond our power to meet the many calls, we are full of cheer and thankfulness?"

"I was interrupted as I finished the last sentence by entrance of three of our Christians—two men and a woman.*** The three came to consult about the work in their region this Spring. It is so good and encouraging to have such earnest consecrated helpers in the work.

"Ask the sisters to pray for our work in North China and ask some of them to come and help us. 'The harvest is plenteous, the laborers are few.'

"With much love,

"—Lottie Moon."

(For lack of room we could not publish the whole letter)

—o—

Will you be as faithful as this young woman? Dear Miss Traylor:

Since I have begun teaching, I am no longer a member of State Teachers' Y.W.A., or any W.M.U. organization, since there is none in this community. However, I am sending my "bit" on the Lottie Moon Christmas Offering.

May the W.M.U. reach its goal is my prayer.

—o—

MISSION STUDY A NEW DEPARTMENT IN "HOME AND FOREIGN FIELDS"

This will add much to our magazine for those of us who are interested in Mission Study. I would call attention to the November issue with its helps and teaching outline for the new study book, "Europe and The Gospel," by Dr. Gill. This department will be under the title, "Making Missions Real." Mrs. Lawrence asks that brief but interesting reports be sent to her for the News Column. She seeks to make this page an exchange of best methods of Mission Study, carrying news of interesting features, successful schools of missions, anything different and interesting that is being done in our churches, in Mission Study.

We need to stimulate new interest in this valuable magazine in every way possible.

Yours for more and better Mission Study.

Margaret Buchanan.

Mrs. Lawrence's address is: 2718 Linwood Blvd., Kansas City, Mo.

—o—

HOUSE PARTY OVERFLOW

"Nobody on the whole earth can ever imagine how much I enjoyed my visit to the House Party. The talks were inspiring, also interesting. The college girls are just 'too dear' to be 'big sisters' to us. Remaining a G.A.—Mary Nell Ford, Bay Springs, Miss."

"I can't think of anywhere that I have had a better time than at the G.A. House Party as Woman's College. The talks were all very interesting and inspiring and I am sure that I have profited by them. I am a G.A.—Emily Joe Denison, Bay Springs."

"I can say that I will never forget the time I had at the G.A. House Party. I enjoyed everything. The stories that were told, the frolic, stunts and talks. The college girls were just like big sisters to us. Hoping to go back again, I am,—Mary Elizabeth Ainsworth."

—BR—

The Mississippi Baptist State Convention Board meets in Jackson on December the seventh. This is the regular annual meeting.

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Convention Chips

Our splendid Editor, Dr. Lipsey,
was greatly missed, and all were
saddened because of the news of the
serious illness of his daughter.

Dr. Hamilton said: "The Holy
Ghost is the Holy Guest. Being filled
with the Guest means the defi-
nite, repeated yielding of one to
the Holy Spirit, who already dwells
within, for sacrifice and service to
God."

Jeff A. Rogers said: "The only
way to believe in vain is that Christ
did not die, was not buried and did
not rise from the dead. The Gos-
pel is 'good news'; not telling men
what they must do to be saved, but
telling them what God and Christ
have done to save them. The Holy
Spirit never leads anyone to act
contrary to the teaching of the
Bible."

"Some one said that Sam Jones
once remarked that he did not want
to be perfect here on earth, for then
he would have no one to run with."

Miss Margaret Lackey was at the
Convention with her radiant smile
and words of friendly admonition.
She was recognized more than once
during the sessions for her noble
life and useful service. The key of
the city, given to Pres. Holcomb, at
the beginning of the meeting, was
given to her in recognition of her
faithful service in the Kingdom. She
is now connected with our State
Baptist Hospital where she serves
God and humanity. May many use-
ful years be added to her life.

Congressman Whittington: "Ev-
ery victory for prohibition in the
past has been won on the resistance
of the organized liquor forces. There
is no prospect of the repeal of the
Eighteenth Amendment to the U.
S. Constitution."

Dr. B. D. Gray: "The Home Mis-
sion board of the Southern Baptist
Convention has been the greatest
evangelistic force in the South.
America is in trial today as never
before. Thousands of the youth of
foreign nations are being trained
here. As they go back to their
homeland, as many of them will,

what they get here in America will
determine largely what will happen
back there. John D. Rockefeller be-
gan life a poor man as a tither, but
he has so increased in wealth that
he no longer is a mere tither, but
has given his hundreds of millions."

"Two-thirds of the Baptists of the
South are unenlisted in the program
of the churches. These are not all
lost people, but are uninformed and
therefore uninterested. Our task is
to reach and use them for the glory
of God, hence the Every-Member
Canvass Campaign."—Dr. Crouch.

"The sun never sets on the grad-
uates of our three theological sem-
inaries as they labor the world
around for the Master."—H. L. Car-
ter.

"Adam founded the race and it
fell away; Jesus Christ founded
Christianity and it remains and will
unto the end. Great things are
going on in China, the spirit of re-
vival is there. I believe the Lord is
going to give us the victory there."
—Missionary Lowe.

Dr. George W. Riley, of Clinton,
and the writer were happily located
in the lovely and friendly home of
Mr. and Mrs. Perry Stanley, 224
S. 8th Street. Their children, (four)
Margaret, Perry, Jr., Annie Earl
and Dorothy Mae, were interesting
and social. None were better homed
than we.

Among the visitors were Dr. D.
B. Gray, Secretary Emeritus of the
Home Mission Board, Atlanta, Dr.
Austin Crouch, Secretary of the Ex-
ecutive Committee, Nashville; Dr.
W. W. Hamilton, President of Bap-
tist Bible Institute, New Orleans;
Dr. Lowe, missionary to China.
These and other visitors added much
to the meetings of the Convention.

"I have been Church Treasurer
for twenty years and I have come
to the conclusion that one whose
name is on the Church Clerk's roll
and not on the Church Treasurer's
roll is not in good and regular
standing with the church."—Dr.
Berry.

Taking the work of the Convention
as a whole it seems that it was a
splendid meeting. Owing to unset-
tled conditions, much that was at-
tempted will have to wait develop-
ments and future changes. God is
with us and we cannot fail. We
are going to come out of this time
of stress and strain with our colors
flying and facing the future more
strongly prepared to work and win
than ever before. If we had no
problems to solve there would be no
need for a church or Convention;
and without problems they will die
or are already dead. The greater
the problems the greater the op-
portunity.

Notes and Comments

The writer was called to Phila-
delphia Monday of last week to at-
tend the burial of a friend, Mr. Wal-
sie A. Crews, Circuit Clerk of Nes-
hoba county. Pastors W. W. Ky-
zar, L. T. Grantham and W. B. Jones
assisted in the service.

Among former friends and by-
gone associates met at the Con-
vention was Rev. John F. Sansing. He
was reared near Union, in Neshoba
county, educated at Clarke College,
Newton, was at Second Church, Co-
lumbus, for a number of years, and
is now located at near Columbus
and is doing a good work.

The writer was greatly shocked

Give Somebody a Bible This Christmas

by the tragic death of Bro. W. F.
Hobby, of Neshoba county, which
occurred November 14th. He was
fighting fire out in the woods when
a tree fell on him and crushed him
beyond recognition. I boarded in
the home of this good man when a
boy school teacher and loved him
and his family. He was 72 years
old, a member of Providence Bap-
tist Church and a good citizen. Sym-
pathy is extended the sorrowing
wife and children who survive him.

Coffeeville Baptist Church gave
a splendid offering to the Missis-
sippi Baptist Home for Children
last week. Corn, peas, molasses,
fruit, peanuts, clothing were given
in a goodly quantity. A money of-
fering will be given later on. We
must support our children.

We regret the resigning of Dr.
R. A. Kimbrough from the good
work at Charleston. He is one of
our best preachers, President of the
State Mission Board, and a real
man. Some church in our State
should lay hands on him at once.
We need him.

Sorry that Rev. J. W. Lee, of
Batesville, was sick and could not
attend the session of the Convention
last week. He has been with the
Batesville Baptist Church for more
than a quarter of a century, is one
of our strong Gospel preachers and
seldom misses any meeting of our
people. Blessings on him.

Veterans of the Cross

When I write about veterans of
the cross, it does not mean that the
one mentioned is no longer in the
work, but that he is one of our liv-
ing servants who has done well for
his Lord. We have no stronger
preacher today and one who is do-
ing a greater work perhaps than
Rev. Jeff Anthony Rogers, of Am-
ory. This veteran first discovered
America in Tippah (now Union)
county, Miss., April 10, 1856. Rev.
John D. Rogers, who died when Jeff
was 9 years old, was his father, and
Miss Caroline Berry, sister of the
famous Berry brothers, was his
mother. He is also a cousin of our
beloved Dr. J. B. Gambrell and the
Leavell brothers. So he was well
born.

He was converted while reading
his Bible. He read where it stated
that "he that believeth in Him ha'th
everlasting life," and he there and
then made peace with God by taking
Him at His word and was saved.
He joined Fellowship Baptist
Church, Tippah county, and was
baptized by Rev. James Boswell,
one of the pioneer pastors. (He
stated, incidentally, that Bro. Bos-
well and wife were parents of 22
children). He was licensed when
34 years old. His wife died and
in 1890 he was ordained to preach
by the Shannon Baptist Church.
The presbytery: Elders A. J. Mil-
ler, R. A. Cooper, S. G. Cooper and
B. R. Hughey.

He is a man of long pastorates
as a rule. He was Pastor of Smith-
ville for 4 years, Amory 11 years,
Central Grove 20 years, Woodland,
Pontotoc county, 18 years, Verona
36 years, Union Grove, Harmony,
Aberdeen, and Okolona for shorter
periods. He was convinced that a

"tree planted beside the rivers of
water" and then taken up and plant-
ed elsewhere would bear but little
if any fruit, so he resolved to stay
planted. Though many times offer-
ed salaries much larger than he was
getting he has remained with his
first love. He is one of the strong
preachers. He believes in staying
with the Bible in preaching and in
practice. He has done a great work
and thousands will rise up to call
him blessed when the day of all
days is here. May he be given many
years yet to serve his Lord and
humanity.

—BR—

WHAT FUNDAMENTALISTS BELIEVE

—O—

VI. Of The Fall of Man

"We believe that man was created
in innocence under the law of his
Maker, but by voluntary trans-
gression fell from his sinless and
happy state, in consequence of which
all mankind are now sinners, not
by constraint, but of choice; and
therefore under just condemnation
without defense or excuse."

VII. Of The Virgin Birth

"We believe that Jesus Christ was
begotten of the Holy Ghost in a
miraculous manner; born of Mary,
a virgin, as no other man was ever
born or can ever be born of woman,
and that He is both the Son of God,
and God, the Son."

VIII. Of The Atonement For Sin

"We believe that the salvation of
sinners is wholly of grace; through
the mediatorial offices of the Son
of God, who by the appointment of
the Father, freely took upon Him
our nature, yet without sin, honored
the divine law by His personal obe-
dience, and by His death made a full
and vicarious atonement for our
sins; that His atonement consisted
not in setting us an example by His
death as a martyr, but was the vol-
untary substitution of Himself in
the sinner's place, the just dying
for the unjust, Christ, the Lord,
bearing our sins in His own body
on the tree; that, having risen from
the dead, He is now enthroned in
heaven and uniting in His wonder-
ful person the tenderest sympathies
with divine perfection, He is every
way qualified to be a suitable, a
compassionate and an all-sufficient
Saviour."

IX. Of Grace in the New Creation

"We believe that in order to be
saved, sinners must be born again;
that the new birth is a new creation
in Christ Jesus; that it is instan-
taneous and not a process; that in
the new birth the one dead in tres-
passes and in sins is made a par-
taker of the divine nature and re-
ceives eternal life, the free gift of
God; that the new creation is brought
about in a manner above our com-
prehension, not by culture, not by
character, nor by the will of man,
but wholly and solely by the power
of the Holy Spirit in connection with
divine truth, so as to secure our
voluntary obedience to the Gospel;
that its proper evidence appears in
the holy fruits of repentance and
faith and newness of life."—

—More later. —J. E. Heath.

The Sunday School Department

SUNDAY SCHOOL LESSON FOR NOVEMBER 29, 1931

(By L. D. Posey, Jena, La.)

Subject: Paul's letter to Philemon.
Golden Text: There is neither bond nor free... for ye are all one in Christ Jesus. Gal. 3:28 in part.
Study the entire epistle to Philemon.

Introduction

This letter was probably written in 62 A.D., and during Paul's imprisonment in Rome. If he was imprisoned there twice, then this was during the first one.

From every viewpoint, this letter is one of the finest productions that ever came from man. The uninspired mind never reaches such heights. It would be well if the younger generation of people would study and catch its spirit, that it might be practiced more in daily life.

Philemon was a man of wealth living in Colosse, and who had been saved under Paul's preaching. Onesimus was Philemon's unprofitable slave who had likely wronged him in some way, and fled, finally reaching Rome. How he came in contact with Paul, so as to hear the Gospel and be saved, is a matter of conjecture; and one guess is about as good as another. My guess is, having heard Paul preach in Colosse, during the three years he was stationed in Ephesus, he came under conviction after his flight from his master, and after reaching Rome. His freedom from his master had not brought the happiness he expected, but only gave him more time for reflection, and for his conscience to do its work. Being a stranger in Rome, he would hear of Paul, and in desperation seek him in prison, make a full confession of his sin, and accept Christ as his Savior. The work of grace completed, he was ready for a new life, and the letter to Philemon follows as a result.

The Lesson Studied

This lesson is so full of food for thought, it is hard to decide what to use. But first, and most important of all, it is another example of what regeneration can and will do for a sinner. Onesimus was an unprofitable, dishonest, runaway slave. Regeneration lifted him to the position of brother beloved in Christ; from rebellious servitude, to brotherly fellowship and companionship with his former master. How the human family stands in need of that grace today.

Philemon's ownership of Onesimus illustrates God's rightful ownership of every human being. But men have wronged God, sinned against Him, and tried to escape from His authority. In that condition, we are in a strange land, the servants of sin and the Devil. Talk about liberty and freedom of expression. There is no such thing to the unsaved person. No man is free until he becomes the bond-servant of Christ through faith in Him. His freedom from the bondage of sin, gives him liberty in Christ.

Another truth illustrated here is, that as Onesimus could not return

to Philemon in peace without the intervention of Paul, neither can the sinner stand justified before God, except through the merits of Christ. Furthermore, when Onesimus would stand before Philemon, he would be there, not in his own name, but in the name of Paul. In like manner, we sinners do not stand in our own names, but in the name of Christ. The thing that made it possible for Onesimus to return to Philemon, was not only that he stood in Paul's name, but because of the relationship that existed between Paul and Philemon. It would have been useless for Onesimus to attempt to stand before Philemon in Paul's name, had it not been that Philemon owed the salvation of his own soul to Paul. This illustrates the fact that the only reason why a sinner can stand before God in the name of Jesus, is because of the blood of the everlasting covenant between the Father and the Son. In that covenant, the Father agreed to the Son to accept all who come to Him in the Son's name. In the same covenant, the Son agreed to the Father to atone for all the sins of every sinner who would trust him. On that basis, and that alone, a sinner can be, and is, justified before God. Now, if you can imagine the Father breaking His covenant with the Son, or the Son breaking His covenant with the Father, then you can imagine a sinner being lost after he has been regenerated.

Following the same line of illustrations, Onesimus was indebted to Philemon, but could not pay. Paul said in effect, whatever Onesimus owes you, put it on my account. I will pay it. No sinner can pay his debt, (atone for his sins), to God. But Jesus has taken that upon himself for all who trust Him.

Another point. After Onesimus was saved, Paul interceded with Philemon for him. After a sinner is regenerated, Christ becomes his intercessor at the right hand of God. Many of our songs, and much of our preaching represents Christ as interceding for the unregenerate. There is not one syllable of truth in such. When Christ died for our sins and was raised for our justification, and afterwards ascended into heaven, his work in behalf of sinners was completed. The sinner's case is now in the hands of the Holy Spirit through the Gospel which has been entrusted into the hands of men. Sinners now do not come into the hands of Christ until they have been regenerated. Before that, their salvation depends upon our faithfulness in preaching the Gospel which the Holy Spirit uses in His Divine work. After that, their salvation is in the hands of Christ, and certain and eternal because of the covenant between the Father and the Son as already explained.

Finally, this illustrates a great truth not often discussed; God's sovereign electing grace, and man's free-moral agency. Had Onesimus remained at home with his master, he might never have occupied any

higher place than that of slave. As it was, he became a "brother beloved." Likewise, had God not made man a free moral agent, capable of sinning, as well as capable of retaining his innocence; or, if man had not sinned, then man's relationship to God would have remained as Adam's was before he sinned. But by the sovereign will and electing grace of God, the atonement of Jesus Christ, and the regenerating work of the Holy Spirit, man may exercise his free moral agency, repent of his sins, trust in Jesus, and be born into the family of God, a position vastly higher than that of the angels that have never sinned. "For God hath concluded them all in unbelief, that he might have mercy upon all. O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable his judgments, and his ways past finding out!" Rom. 11:32-33.

THE SPIRIT OF THE BAPTIST HOSPITAL AS SHOWN FROM THE OUTSIDE

Hospitals, like individuals and other institutions, have felt the depression of the times. Some days our genial Superintendent wears rather a long face—for him. Sick folk must not only be well cared for but well ones who constitute the staff of helpers must be fed. Food costs money; and money is slow indeed coming our way at this time.

But because we have a Heavenly Father who knows and cares, we are not allowed to suffer. He, through His servants on the outside, remembers.

And we have been so surprisingly and so beautifully remembered recently that we are passing on the information that others may rejoice with us.

The W.M.U. of Bay Springs Association, under the consecrated leadership of the Superintendent, Mrs. W. O. Carter, of Bay Springs, has sent to us such a quantity—not of money, but "of such as they had"—that we are grateful beyond measure.

There are about one hundred and fifteen jars and cans of home produce, ranging from fruits to vegetables; and made up into jellies, preserves, sweet pickles, marmalade and jam, along with quarts and half gallons of canned goods. There are peaches, pears, plums, blackberries, huckle berries, apples, muscadines, grapes and beans; also dried fruit and sweet potatoes.

Bro. and Mrs. Carter brought all this produce themselves and unloaded it into our pantry. Their only request after doing so was, "save the jars, and we will fill them again!"

The societies joining with Mrs. Carter in this lovely work are: Bay Springs, Mrs. O. M. Oats, President; Heidelberg, Mrs. W. A. Morrison, President; Pine Grove, Mrs. Annie Thomas, President; Vossburg, Mrs. B. J. Morrison, President.

Certainly we thank God and take courage. This is the first offering of this kind that has come to the Hospital since Bro. Alliston took charge. His gratitude to Bay Springs and Jasper County Association knows no bounds.

How fine it would be if other Associations would follow this Association

The WURLITZER Church Organ

Pride and knowledge are built into the Wurlitzer Church Organ. They have made it an instrument truly worthy of furnishing music for the house of worship. The premier position which Wurlitzer has won in the field of pipe organ manufacture is a reward of merit. "A Product of Wurlitzer" is universally an accepted guarantee of excellence.

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The Rudolph Wurlitzer Company

Cincinnati New York Chicago
Los Angeles San Francisco
and all principal cities

Factories:
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tion in sharing with the Hospital their home products! —M.M.L.

THE COLISEUM PLACE BAPTIST CHURCH

During the pastorate of Rev. S. G. Posey with the Coliseum Place Baptist Church, New Orleans, November 1, 1926, to June 30, 1931, there were 904 additions to the church. Of this number 233 were by baptism, 671 by letter and otherwise. The membership now totals 891 making a net gain of 339 during the period of his pastorate. Total gifts to all causes amounted to \$95,368.75. Of this amount \$20,191.93 was given to missions.

The church made marked progress in its spiritual growth and activities under the leadership of Rev. Posey as well as in a remodeling program provided adequate quarters for every department of the Sunday school.

Rev. Posey is now pastor of the First Baptist Church, San Marcos, Texas.

—Mrs. Lessie Reynolds,
Church Sec'y.

CELEBRATE
XMAS
The Wonderful Assortment of
Fireworks Only \$2.00
Worth \$3.00 in any retail store. Express Prepaid
A day's fun for the whole family. Order now. Don't wait. Name your express office. Remittance must accompany order. We pay express. Send for free book showing varieties of novelties and fireworks. BRAZEL NOVELTY MFG. CO., 15 Apple St., Cin'ti, O.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

A CHALLENGING COMPARISON

Addie Estelle Cox, Kaifeng, Honan, China.

Now I wish that each of you might spend at least a day with us in this country field around Kaifeng, Honan, China, and see for yourself what marvellous opportunities the Master is giving us! Let me tell you what I saw when first coming to the field and what I witnessed a few weeks ago in the same spot. The comparison will doubtless reveal to you the vital importance of reaping without delay the harvest that is so ripe and ready.

Missionary H. M. Harris had come to the town of Chang Shih and preached salvation through faith in Jesus Christ. The presence of a foreigner produced much interest, for rarely if ever had one with fair skin and blue eyes been seen in this section. As Dr. Harris stood on the street and preached by the light of a lantern tied against the door of a nearby building, a great crowd gathered about him. "Listen! he speaks Chinese," said one. "Why, we understand everything he says!" exclaimed another. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Dr. Harris did not weep that I know of, but he did get so cold in the little Chinese room with no heat and insufficient bedding that he was exceedingly uncomfortable. "I almost froze," he said, in speaking of the experience. He counted not health nor life precious in striving with his might to give the gospel to multitudes who never before had heard the wonderful words of life. Later he came with a tent and held another meeting. The sowing was thoroughly done and soon the sheaves appeared. Before long there were forty or fifty believers and a wide awake evangelist and his wife were sent to the place. At the time of my arrival Sunday worship was being held in a little chapel which had been used for a store and opened on the street. The noise of passing wagons and squeaking wheelbarrows resounded against the dark, dingy, smoke-stained walls. There were too few seats and most of the men had to stand. The women sat on little, backless benches outside the door opening on the inner court. The babies cried and the newcomers talked in loud tones, but the preacher went bravely on with his sermon in spite of all the disturbance.

That was ten years ago. Recently during one of our quarterly meetings Rev. W. W. Lawton of Kaifeng gave the main address of the morning. The large, commodious church building which Dr. Harris erected several years ago was almost filled with Christian men, women and young people. They maintained excellent order and listened eagerly to the splendid message of Pastor Lawton. His presence was deeply appreciated, for we had long been looking forward to his coming. In June Miss Walker came out and gave a forceful message on tithing. There were about 300 in the audience that day and since the meeting a number have begun to tithe, so we have heard.

But do not imagine that all these

earnest Christians are from the one town of Chang Shih. By no means. They came from 50 or 60 towns and villages around. In many cases only one in a family has trusted Jesus for salvation, the others clinging still to the idols of paper and clay. How anxious they are for their relatives and friends to hear and believe! Some of them are being persecuted for Christ's sake. One little woman who formerly had to slip away without her husband's knowledge of it when she went to church, and had to stand a cursing or beating upon her return, has at last proved to him the reality of Jesus' power to cleanse and save. He was with her at one of our prayer meetings a few days ago and it was very gratifying to see him kneel reverently as we did during the closing prayer. Although his hair is gray, he has assumed the attitude of a little child in learning verses of Scripture, songs and prayers. He used to absent himself during our visits to the home, but now he is friendliness and cordiality personified and delights to do everything possible for our comfort and pleasure. But, sad to say we are not able to get to all the homes.

Oh, for laborers enough to respond to such requests as these! "Please come soon to our village. None of my people have yet heard the gospel." "When can you come to our home? I hope it will be soon for I want them to hear and believe on the Lord." Please pray that reinforcements may be sent us soon, also that the Master may give us His Spirit and wisdom in abounding measure and may use us mightily in winning the lost.

—BR—

"DOES JESUS CARE?"

—O—

(By Ben Cox)

It is my custom every Thursday to come in touch with about 400 or 500 sick people at several hospitals. Yesterday was an unusually interesting time—particularly in the Woman's Ward at the General Hospital. While conducting the service I received several requests to make personal visits to some of the women.

First was a little woman on account of affliction which brought on the dope habit her arms were freely punctured. She looks fine and seems to be doing well. Is very much encouraged. I was glad to have special prayer with her. Near her bed was a very attractive young lady who said, "Won't you please sing another song?" I said, "What do you wish?" She said, "Anything I have been here six weeks."

One of our workers called me to the bedside of a woman who seemed very much concerned about her soul. We were glad when she confessed Christ as her Saviour. I was called to another bed where I found the woman in deep distress because the doctor had told her that heart failure would likely end her life right soon. She said, "My daughter had to be sent to the Industrial School. I want to see her before I die. Won't you help me to get her back here?"

A dear woman incased in a plaster cast, her husband used to be in charge of the Zoo, said, "When my husband was buried you sang a song, 'Does Jesus Care?' Won't you sing it now?" Of course, I was glad to do so.

Give Somebody a Bible This Christmas

We left there rejoicing that we had been able to help the people to more fully realize that Jesus does care. This experience reminded me of something that happened several years ago. I received a letter signed "Broken Heart," confessing that she had sinned and asked if there was any hope, requesting me to reply through the Press-Scimitar. I did and assured her on Bible authority that there is hope. I did not hear from her. I don't know whether she is dead or alive, but I did receive a letter from a woman who was a delegate to the first B.Y.P.U. convention of the South. In this letter she told me that about eleven and a half years before she had written to me signing her letter "The Broken Hearted Girl." A second letter signed the same way, and a third letter signed "Once a broken hearted girl, but now happy in Jesus."

She said, "I attended your church one Sunday night eleven and a half years ago. I did not know that there was in the world the song that you sang, 'Does Jesus Care?' I am now happily married to a man who is well fixed financially, Superintendent of our Sunday school. I sing in the choir. Another church has offered me \$35.00 a month to sing in their choir, but I want to stay in the little church where I belong. I saw your letter in the Press-Scimitar. I just want to put my arm around 'Broken Heart' and tell her Jesus does care."

Central Baptist Church, Memphis.

—BR—

BIBLE SELECTIONS

—O—

"The next day John seeth Jesus coming unto him and saith Behold the Lamb of God that taketh away the sin of the world." John 1:29.

"Again the next day after, John stood and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak and they followed Jesus." John 1:35-36-37.

One of the two which followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon and saith unto him, We have found the Messiah, which is the Christ, and he brought him to Jesus. John 1:40-41-42.

As soon as Andrew was convinced that Jesus was the promised Messiah, he went in search of his own brother and "brought him to Jesus."

Dear reader, have you and I followed the noble example of Andrew? If not, why not? This is a very serious question in a careful and prayerful self-examination.

He that is not interested in the salvation of his brother and his fellow-men, "how dwelleth that love of God in him?" If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1st John 4:20.

If any man have not the Spirit of Christ he is none of his." Rom. 8:9.

Sacrifice and service was the spirit of Christ, prompted by love.

Do I manifest the Spirit of Christ in conservation and conduct?

God help us to see ourselves in his divine mirror—the Bible.

—C. M. Sherrouse.

—BR—

FRED—A HOSPITAL STORY

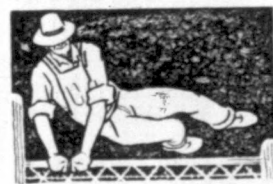
—O—

(By Louis J. Bristow, Supt.)

The Warrington House is a nationally known refuge for "down-and-outs" in New Orleans. Many a man, young or old, has been given a fresh start in life by Mr. Warrington, who for half a century has devoted his life to helping "bums" and such like. Neither the Warrington House nor the Southern Baptist Hospital gets any help from the New Orleans Community Chest. Our way of doing charity is not the "machine" way.

So it came about that we were asked to admit Fred—an old man without known kinsfolk who had a nightwatchman's job and who slept at Warrington House in the daytime. Of course, his name is not Fred, but that will serve for this story. His eye was bad and he had to give up his job. An examination revealed a serious condition and the eye was taken out. He has been in the Baptist Hospital for many weeks, and will soon be ready to leave us. He will get his old job again, thanks to the influence of Mr. Warrington. The Baptist Hospital has put him into a condition where he will no longer be a liability upon the community, but self-supporting. Moreover, the poor old man says he has been given a new vision of Christian mercy and Christian love, which he will never forget.

Fred is a type of person whom we help as a Christian ministry. He has been a guest of Southern Baptists. Thus we endeavor to fulfill our mission of Healing Humanity's Hurt. Everyone who sends us a contribution has part in this blessed ministry. New Orleans.



Enjoy
LIFE!

KEEP YOUR MUSCLES AND JOINTS YOUNG!

Don't let old age creep up on you. When you feel stiff and sore, just rub with Tichenor's Antiseptic. Penetrates and gives quick relief. Eases pain. In scratches, cuts, etc., kills dangerous germs. Aids healing. Keep a bottle handy.

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Fever
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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

I am glad to receive this week several answers to the Bible Questions. I have been wondering whether "you all" care enough for them, from the few answers that come, to make it worth while for us to go on with them. What about it, my dears? And how about our Page? I want it to be a page of letters, but you do not send many. Won't you write me about how you like it, even if you have some complaint to make? I should like to know how you feel about it.

As I came down from Memphis on the train last week, I was struck with the beauty of the woods along the way. Not for a long time have I seen such lovely coloring, as the trees wore that day. I wonder if you could guess what was to me the prettiest of them all? Not the glowing yellow trees that looked like sunshine, not the red-clad maples, handsome as they were. No, my choice was the Sumac bushes,—we used to call them "shoe-make." They were of a different red, so like a fire that you wanted to hold out your hands to them to warm them. They were scattered all along a hill-side, or massed in flaming color in a meadow, and once I saw a beautiful avenue of them, like a street, stretching from the track almost out of sight.

Goodbye, with love to you all. Don't forget to write to me, and remember that we haven't got our November money ready for the Orphans and the B.B.I. yet.

Mrs. Lipsey.

Bible Questions No. 22: Nov. 24th
JONAH

For Children Under 12

1. When God told Jonah to go to preach against the wicked city, Nineveh, did he go? Where did he try to go? Jonah 1:2, 3.
2. How did God stop him? Jonah 1:4.
3. Did Jonah know what caused the great storm? Jon. 1:12.
4. When they found they could not get to the land, what did they do with Jonah? Jon. 1:15.
5. What happened to him in the sea? Jon. 1:17.
6. What made the fish vomit him out on the land? Why did God tell the fish to do this? Jon. 1:10 and 1.

For People Over 12

1. When God again told Jonah to go to Nineveh, was he ready to go? Jonah 3:3.
2. What did Jonah preach to Nineveh? Jon. 3:4.
3. What effect did this have on the people of Nineveh? Jon. 3:6-9.
4. Would it have been right for God to have destroyed them, after this?
5. How did Jonah feel about it? Jon. 4:1-5.
6. What did God teach him by means of the gourd and the worm? Jonah 4:10, 11.

Hattiesburg, Nov. 14, 1931.

Mrs. P. I. Lipsey
Jackson, Miss.

Dear Mrs. Lipsey and Circle Friends:
It has been quite a while since I visited the Circle, but have been thinking of your all the while. I am going to school now. Am in the 5th grade. When I wrote before my grand-mother was with us, but she left us on the 15th of August, 1930, for a better home, and we are so lonely without her. Mama has been sick since last Tuesday, but is better now. I have joined the Junior B.Y.P.U. and sure do like it. We are to have a little program Sunday night. I have 10 rabbits, a black dog and a cat for my pets now. Now, I guess I had better

close and study my Sunday school and B.Y.P.U. lessons. Your little friend, Archie Donald Graham.

It certainly is a long time, Archie, since you wrote us. We are glad to have you back, and hope you will come again soon. Now, I wonder what you are going to do with ten rabbits.

—o—

Dear Mrs. Lipsey:

I am ten years of age. I am in the fifth grade at school. I love to go to Sunday school. We have a good teacher. We all like her. I would like to join your Circle. I read many of the letters that were in the paper. They were real good. Much love to you, Mrs. Lipsey.

Elsie Doris Lang.

Crystal Springs, Miss.

We are glad to hear from you, Elsie, and to get the Answers to the Bible Questions. You are now a member of our Circle, and must come often.

—o—

Leland, Tuesday.

Dear Mrs. Lipsey:

I am sending you \$1.00 from our Sunbeams. Fifty cents for the Orphans and 50c for the B.B.I. Love to you and the Circle.

Don Otho Baker, Sec'y.

Thank you truly. I am always so glad when the Sunbeams help. Give my love to every one of them. These two causes are dear to the hearts of our young people.

—BR—

IUKA BAPTIST CHURCH CALLS PASTOR

—o—

Our Pastor, Rev. Clarence Palmer, greatly surprised us on the first Sunday night in October in offering his resignation, to take effect the first Sunday in December. The church, however, in the regular business session on the first Sunday in November, instead of accepting the tendered resignation, heartily and harmoniously called Bro. Palmer to remain with us for the year 1932, allowing him one month's vacation. On Sunday, November 8, Bro. Palmer informed the church of his acceptance of the call.

He has been with us since Dec. 10, 1927, as full-time Pastor of our church. During these four years of service Brother Palmer has, through the help of the Lord, accomplished some things worthy of commendation and note.

First, his tactful method of keeping the church harmonious and united, which has added to the success of his ministry with us.

Second, his unique method of making pastoral calls. Instead of making house-to-house calls at unstated and unexpected hours, he inaugurated the ideal plan of visiting in the home at a stated hour that had been previously announced at which time the people living in the community adjacent to the home visited were invited to be present.

While pastor and members were there assembled, the Pastor would lead them in prayer, Bible Study, or deliver a short message. During these pastoral visitations there have been professions made, some of whom have united with the church and have been baptized.

Third, the Pastor has tried to educate the people to the plan of having a perennial revival instead

of depending one one or two weeks of protracted meeting during the year. Even though we have not had a meeting for more than two years, we have had additions both by letter and by profession.

Fourth, the missionary zeal and works of Bro. Palmer claim some good words of explanation. He has gone out into the destitute, neglected places to tell the story of Jesus. Such places as the county jail, county home, and homes of the poor.

He is now maintaining a preaching point in a community where it is reported that there has been no regular preaching in thirty years.

We believe the missionary work done by Bro. Palmer will long survive him after he leaves our church.

It would be unfair to fail to state that Mrs. Palmer has faithfully, efficiently and sympathetically cooperated with Bro. Palmer in making his work a success. Mrs. Palmer is well educated and efficiently trained for the Master's service.

—A Member.

—BR—

ORDINATION SERVICES AT FIRST CHURCH, HOUSTON, TEXAS.

—o—

(By Jas. B. Leavell)

A most impressive and probably unprecedented ordination service was held November 20th at the First Baptist Church, Houston, Texas, when three preachers were ordained and one licensed to the ministry. The unusual character of it was the fact that the ordaining council was composed altogether of young ministers who have been ordained by this church. There were seven of them besides the ones receiving ordination.

Brethren Elvis Egge, graduate of Baylor University, Paul Vercher, Marcos Academy, and R. F. Halbert, a business man, were ordained and Brother L. A. M. Barnette, of Rice Institute, was licensed. The opening prayer was led by Rev. Oscar Reifel, the examination conducted by Rev. A. C. Maxwell, the sermon preached by Pastor J. B. Leavell, the ordination prayer by Rev. Vaughn Reifel, the Bibles presented by Rev. R. G. Alexander, the charge delivered by Rev. Robert Pugh, the benediction by Rev. J. E. Welsh, and Rev. Joe P. Rutledge assisted in the examination.

The hearts of the membership of the church overflowed with thanksgiving to see this array of young preachers from their own membership, and to mark the brilliant dis-

play of their power with a beautiful spirit of consecration to God and loyalty to His Word.

Others are awaiting ordination. Several have not publicly announced their decision to preach. More than two dozen preachers have gone forth from the church during the present pastorate. The life of the church and its message is to be perpetuated by the living witness of this fine array of consecrated Christian ministers through the days to come.

—BR—

HARMONY, ELLISVILLE, RFD 1

—o—

Sunday, November 15, Harmony Baptist Church had an attendance of 74 in Sunday school with a collection of \$1.80. Every teacher and officer was present and on time.

The Adults led in collection while the Beginners were 100% in attendance.—Our number of prepared lessons and Bibles also, showed an increase.

Rev. S. W. Monk, Assistant Pastor, had charge of the preaching services, both morning and evening, with a good attendance.

During the morning services the Thanksgiving Offering for the Orphans was discussed and plans made to this effect.

We are still working hard to reach our goal, which is "One Hundred present in Sunday school Sunday, November 22."

—S. W. Monk, Supt.

By Sec.

—BR—

SUNDAY SCHOOL ATTENDANCE NOVEMBER 22, 1931

—o—

| | |
|--|-----|
| Jackson, First Church..... | 834 |
| Jackson, Calvary Church..... | 921 |
| Jackson, Griffith Memorial Ch..... | 430 |
| Jackson, Davis Memorial Ch..... | 378 |
| Jackson, Parkway Church..... | 190 |
| Jackson, Northside Church..... | 75 |
| Jackson, East Jackson Church..... | 72 |
| Meridian, First Church..... | 701 |
| Columbus, First Church..... | 841 |
| McComb, First Church..... | 523 |
| Laurel, First Church..... | 575 |
| Laurel, West Laurel Church..... | 390 |
| Laurel, Second Ave. Church..... | 337 |
| Laurel, Wausau Church..... | 73 |
| Brookhaven, First Church..... | 567 |
| Clinton Church..... | 414 |
| B.Y.P.U. Attendance Nov. 22, 1931 | |
| Jackson, Griffith Memorial Ch..... | 140 |
| Jackson, Davis Memorial Ch..... | 163 |
| Columbus, First Church (local members.—No report from College B.Y.P.U.)..... | 194 |
| McComb, First Church..... | 129 |
| Brookhaven, First Church..... | 165 |

Now Is The Time For Church Action

The budgets for 1932 based on a thoroughgoing Every Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of The Relief and Annuity Board which will provide ministers with disability and age income and income for their widows and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and The Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided.

The Board will gladly give any information desired.

The RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

BE YE TRANSFORMED Romans 12:2

Looking ahead just a bit we give here our Keynote for 1932. "Be Ye Transformed," using Romans 12:2 as our verse and "Higher Ground" as our song for the year. The Calendar of Activities will have a monthly emphasis using this song and verse as a basis, starting January with an emphasis of "Higher Objectives" and ending the year in December with "A New Missionary Spirit." Follow the schedule with us through the year.

Comparative Figures

Number of B.Y.P.U.'s in 1930, 1,547, in 1931, 1,654—Increase, 107. Number General B.Y.P.U. Organizations in 1930, 244, in 1931, 278—Increase, 34. Number Senior and Adult Unions in 1930, 778, in 1931, 830—Increase, 52. Number Intermediate Unions in 1930, 359, in 1931, 401—Increase, 42. Number Junior Unions in 1930, 410, in 1931, 423—Increase, 13. Number Associational B.Y.P.U.'s in 1930, 38, in 1931, 43—Increase, 5. Number Diplomas and Seals awarded in 1930, 9,047, in 1931, 11,608—Increase, 2,480.

Of the number of senior and adult unions reported, 93, as far as our records tell, are adult unions. Of the 43 Associational B.Y.P.U.'s, 33 are really active to the extent of meeting either monthly or quarterly and in some measure are doing extension work. Ten are inactive to the extent that they meet irregularly, in some cases only once a year, which means that practically no extension work is done.

We show a slight loss in number of A-1 unions for the year. Last year we reported a total of 231 unions having reached the standard, this figure gotten by adding the number for each quarter, while this year we report 226, a loss of five. This may be explained in that this year we have not mailed to the unions a quarterly report blank each quarter and hence many unions have not reported their work.

Associational B.Y.P.U. Emphasis

We continue to boost the Associational B.Y.P.U. believing that through the association we can reach and maintain intact the work of the B.Y.P.U. We give below the report of the Simpson County Associational B.Y.P.U. for its last year's work. This report, at least in a measure, speaks for the work being done in other associations also.

New B.Y.P.U. Organizations for the year, 21; B.Y.P.U. Study Courses held, 19; Visiting programs rendered, 32; Unions developed to the A-1 Standard, 4; General Organizations set up, 2; Diplomas and seals awarded, 403.

This association has for its slogan for this year—"A B.Y.P.U. in every Baptist church in Simpson county."

The largest number of awards given in any association as the result of the work of the Associational B.Y.P.U. was 586. These were given

by the Neshoba County Associational B.Y.P.U. They, as do other associations, observe an Annual Associational B.Y.P.U. Training School.

Second Southwide B.Y.P.U. Conference

The second Southwide B.Y.P.U. Conference will be held in Atlanta January 12-14, 1932. Our State has accepted a quota of 150. The Jackson City B.Y.P.U. has issued a challenge to all Mississippi City B.Y.P.U.'s and Associational B.Y.P.U.'s for the largest number attending the conference. We are expecting some of these other splendid organizations to accept the challenge. Many are the blessings that await those who are privileged to attend this splendid meeting. Besides the wonderfully inspiring messages that will be brought by the world's best platform speakers, group conferences will be conducted by the world's best B.Y.P.U. leaders presenting all vital matters relative to our work in general and to B.Y.P.U. work in particular.

1932 Brings Changes

Beginning January 1st all of our standards will be changed and made to conform to the Eight Point Record System, adding three points, "On Time," "Studied Lesson," "Preaching Attendance." Monthly Committee Meetings will be required. None but Baptists will be allowed to hold office and reading from the Quarterly will not count as having taken part on the program. Our Manuals will be revised during the year and made to meet the progressive march of the B.Y.P.U.

That Unreached 669

Out of 1,540 Baptist churches in the State, we have 669 who report no B.Y.P.U., giving us 871 churches that do have. Now, what of these 669? It is true that many of them are very small country churches who have no meeting save an occasional preaching service, but if they maintain their organization, the very fact that they are thus inactive justifies the claim that they need a B.Y.P.U. to help revive their interest in service. We challenge the pastors of these churches, and in cases where there is no pastor, any member of these church, to open the way for the State B.Y.P.U. Department or the Associational B.Y.P.U. to enter and help establish this training unit of the church.

Though we have been handicapped by lack of funds this year our progress has been gratifying. A fine spirit prevails among our young people. Their knowledge has been broadened, their interest quickened, their zeal intensified, and their labors united in their effort to spread the Kingdom. Thanks to our pastors and other leaders who have co-operated through the year, year through the years, to make it possible. A final word is in appreciation of the untiring, unselfish and efficient services rendered by Miss Cecelia Durscherl, our State Junior and Intermediate Leader, and Mrs.

B. M. Stubblefield, who has served as part-time office secretary for our department.

NOTICE

The quarterly meeting of the Neshoba County Associational B.Y.P.U. meets with the Neshoba Baptist Church, fifth Sunday afternoon at 2:30. We want every Union in the county to be represented at this meeting. We have planned an interesting program and will have some good speakers, so you just come on now, and let's enjoy that which the Lord has in store for us.

—G. C. Burroughs,
County President.

—BR—

THE SPIRITUAL MISSION OF THE CHURCHES

—O—

In his convention sermon, Brother Sullivan said: "I call you to witness: wherever churches or denominations have turned aside from their heaven-appointed task of Evangelism to place their major emphasis on any thing else at all, they have become fit for nothing but to be cast out and trodden under the feet of men; their lights have gone out; and their candlesticks have been removed (Matt. 5: 13-15); they have lost their favor with men and power with God." To which, I heartily say Amen.

It has been said that missionaries who had planned to go across the waters were deprived of the privilege because we, God's stewards would not bring in all the tithe. It is probably true that if every member of every Missionary Baptist church in the Southland had been bringing in all the tithe, and each and every church in the same territory had cooperated through the co-operative program adopted by the Southern Baptist Convention, that our debts would have all been paid and plenty of money left in the treasury to send all the missionaries across the sea that wanted to go. But all the people have not, and will not bring in all the tithe; and they never will. Now since that is true let's look around us and see if we can not find another cause which is keeping missionaries at home. Suppose that the Southern Baptist Convention and our State Conventions had never gone into the education and benevolent business, but had stayed in the main line of work which Our Lord commissioned us to do; what would be the result today? Without any statistics I will venture to say that if we had put into missions alone, all the money that we have put into the co-operative program, that the treasuries of the Home and Foreign Mission Boards would be flooded with money that they could not find missionaries to use. "But" says an objector, "that kind of a supposition is foolish, because it never has and never will be done." I grant that, but the supposition is not any more foolish than to suppose, what would have been done if all our people had brought in all the tithe and placed it at the disposal of the co-operative program.

Now, as foolish as it may seem to some folk, I still believe that it would pay our Baptist Conventions to go out of the education and benevolent business, and start all over anew—even this late day—

to evangelize the world. One thing I know! that it would be 100% "the Lord's work." But who knows that it may be truthfully said that the co-operative program, as it is today, is 100% the Lord's work? I seriously doubt it, for the reason that the Lord seems to be willing for our work to drag, and not only so, but to face serious danger of collapse.

What we need is to get our people to thinking; and that can only be done by discussion. The columns of our convention papers should be kept open for discussion; and the delegates of our conventions should have free speech. Give the Lord a chance.

—J. E. Heath.

—BR—

THE PERILS OF OUR COUNTRY

(By L. E. Hall)

We hear a great deal about these. Most people realize that they are numerous but opinions differ as to the causes which brought them into existence.

I have written and published a book of seventeen chapters. In this book I have named some of the causes, the dangerous consequence and I have also given a remedy. The following are the subjects of some of the chapters. Indolence, extravagance and lawlessness are three of the subjects referred to.

I have one chapter on the subject of "a wave of licentiousness." The facts revealed in this chapter will astonish anybody who is not informed from authentic sources.

There is one chapter on the subject of "Immodesty is the bane of virtue." The facts given in this last chapter are conservative, but they are alarming.

There is one chapter on the "Origin of the negro race." People frequently refer to this as a great mystery. There is no mystery about it. If people would let the Bible say what it wants to, and believe what it said, the "Origin of the negro" is one of the most simple facts in human history. The above chapter gives you the name of the first negro born into the world.

The other chapters in this book, which are not named here, are of interest to anyone who loves his or her country.

The book will be sent postpaid to anyone who wants it at the price of fifty cents per copy. It is printed in plain type on the best paper that could be bought and contains about eighty pages. A number of well-informed people who have read it have written to me that they regard it as one of the best publications ever published in the South.

Those wanting it will send the amount named to L. E. Hall, Hattiesburg, Mississippi, and the book will go by first mail after the order is received. I will send five copies to one address, for two dollars.

Sincerely,
Hattiesburg, Miss.

—L. E. Hall.

—BR—

No Cure

Customer: "Have you anything for gray hair?"

Conscientious Druggist: "Nothing but the greatest respect, sir."

—O—

"Why don't you like girls?"

"They're too biased."

"Biased?"

"Yes—bias this, and bias that, until I'm broke."—Trumbull Cheer.

Give Somebody a Bible This Christmas

PLAIN SPEAKING BY A MISSIONARY

Others may disagree with me on what I am now going to say about Foreign Mission conditions as I see them, but I feel the time has come when I must be frank in speaking out the real truth about the matter. Of course there are exceptions to all rules, but what I say I believe is the general situation throughout our whole Southern Baptist Convention territory. In the light of the present unhappy Foreign Mission situation, Southern Baptists are under indictment before their Lord and Master on the four following counts.

First, you have betrayed the heathen. More than four-fifths of the people of the world are still in total ignorance of the Lord Jesus Christ as a personal Saviour. Nearly a thousand million human beings have never heard a Christian hymn, never seen a Bible, never heard a church bell ring, have never seen the face of a preacher, have never heard the name of our Redeemer. There they sit in the darkness and shadow of death, their very blood crying out to us. Thirty-five million of them died last year without a chance of knowing Christ who died to set them free. Line up this lost world six abreast and two paces apart and set them on the march and you have a steady stream of humanity marching from sunrise to sunset and from dusk till dawn—tramp, tramp into eternal darkness, while you sit complacently in your churches and sing, "We're Marching On to Zion." You who hold in your warm hearts the secret of salvation have kept it carefully locked up from these perishing millions. Surely have you betrayed these lost multitudes. You seem to have forgotten the Great Commission. One would think Southern Baptists had changed their views about Foreign Missionary work to that of the Hard Shells, or others who believe the heathen will be saved without the Gospel of Christ.

Second, you have failed God. Our Heavenly Father imposed on us a most solemn and imperious trust. Plain as the noonday are His marching orders. We were to go to the ends of the earth with the Gospel. Hear Him, "Go ye into all the world and preach the Gospel to the whole creation." Each generation of Christians were to carry the Gospel to the non-Christians of that generation. The saved man was to be the purveyor of God's saving Truth to every lost man. The resources of God the Father, the Son and the Holy Spirit are ample to meet every spiritual need. But God's redeemed people were to be the channels through which these resources were to flow from God to them. In this way every lost mortal on earth was to hear the Gospel. This was God's full intention, without the shadow of a doubt. It is true that we could not all be missionaries in person. God foresaw that, however, and made a provision for it. Into the lives of a limited number He would pour His burning Message, which they must pass on by word of mouth; into the hands of the rest he would pour millions of dollars, that in the

blessed ministry of money they might share equally with those who bore the spoken Word. The tithe of your income would have been sufficient to carry on this great, comprehensive program, and in the giving of it your own souls would have waxed fat. He counted on you. He shut Himself up to this plan. But alas, you have failed Him! You have squandered God's tithe on high-powered cars, flooded your homes with luxuries, wasted untold thousands on unnecessary church adornments, clothed yourselves with finery, while the sacred cause of lost humanity which He intrusted to your hands has gone limping and halting and half starved. Oh, the shame and the sin of it all!

Third, you have been unfair to your missionaries. Not because I have given my life to God for missionary work in the foreign field do I say what I am about to say. There are people who make light of the missionary. They seem to think he is some very ordinary sort of fellow, half-witted, if you please, or he wouldn't bury himself in China, or some other foreign field. Bless your life, the missionaries I have come in contact with are about the finest folks in the world. They sacrifice as much and endure as much for the cause of Christ as any class of Christians anywhere. They spend time, money and energy in preparation for their work. They bid farewell to parents and friends, many of whom they never see again on earth. Often on their return their only reminder of father or mother is a marble slab and a spot of green in the graveyard. This was only too true in my own case. Into the awful loneliness of a foreign land they go. Into the heart of paganism, idolatry and sin unrestrained, among a people, who in many instances, shun and suspect them. By every law of justice these missionaries should have a decent place in which to live, decent salary and sufficient equipment to work with. But this is far from the case. While you are sailing down the pike at the rate of a mile a minute, most of them are bumping along on wheelbarrows, riding a donkey or poking along the rivers in filthy, miserable boats at two miles an hour. The fact that these representatives of yours who are your equals mentally and spiritually, do what they do gladly, for Jesus' sake, does not remove from your shoulder the burden of blame. Recently news has come that our Foreign Mission debt has been reduced. Yes, they are slowly reducing it, but at what price is this debt being cut down? Certainly not by the increased gifts of Baptists throughout the Convention. No indeed, but you have stripped your missionaries to do it. They are the ones who have paid the price. You have accepted large rebates from their salaries, ordered their doors closed, and with such gentility and soft words as you could muster, have politely caused one-fifth of them to go home. Let me beg you to stop right here, my fellow Baptists, and ask yourselves if there is any missionary's blood on your hands.

Fourth, you have mistreated your missionary volunteers. This indictment is one of the saddest chapters in the whole sad business. Thousands of our young people have diligently sought the face of Christ for guidance as to life's calling. Clearly as ever a Moses or a Gideon received his call, they have heard from Heaven. God has said, "I want you to be missionaries, to bear My Gospel to lands afar." True to this Heavenly vision, they have gone to school, college, seminary and training school. Now they confront you literally by the hundreds saying, "God has called us and we are ready. Will you make our going possible?" But in effect, you reply, "It is doubtless true that God has opened the door and is bidding you enter, but we will see to it that the door is shut in your face." Surely, there is no anathema too great to pronounce upon any one who betrays innocent youth and robs it of its virtue, but what will you say of the great Christian group who this day are stifling the fires of holy ambition in the breasts of these Christian young men and women? We think in bitterest terms of him who, without cause, spills the life blood of his fellowman; but in the sight of God are we less guilty, who with the sharp knife of our covetousness and callousness sever the artery of spiritual enthusiasm in our Christian youth? How can Southern Baptists answer to God without shame and confusion of face for such conduct as this?

Would to God that all who read this would "Lift up their eyes and look on the fields which are whitened already to harvest." If they would lift their eyes up away from their own immediate surroundings to the ends of the earth they would see, first, the whitened harvest. Second, they would see the thin line of workers who are gradually becoming fewer every day. They would see something of their God, given duty and privilege of making it possible for us to have new recruits and not be content until they had confessed their sins, gotten right with God and gotten back to His original plan, the Bible plan for evangelizing the world.

—BR—

"I'LL WEAR PATCHED PANTS BEFORE I'LL DO THAT" (A True Every-Member Canvass Story)

(Reported by Chas. F. Leek,
Pastor, Highland Ave. Bap.
Church, Montgomery, Ala.)

I have a thrilling story to tell you this morning. A member of our great church who left Montgomery Thursday morning on a business trip that will keep him away until Monday, September 28th, the day after our Every-Member Canvass, came to the Pastor's study Wednesday and filled out a subscription card in order not to be missing next Sunday when the Every Member Canvass is made. He surely believes in our slogan, "All Our People in All Our Program."

This member lists himself as a tither and has already signed the Stewardship Covenant. His pledge, however, is for more than his share of the tenth of his income and he has agreed with his wife that she shall subscribe a like amount.

In Memoriam

W. H. PATTON

We were made sad today when we noticed in the paper an account of the death of our good friend, W. H. Patton, of Shubuta, Miss. We have known Bro. Patton intimately for many years, he was President of the Board of trustees of the Baptist Orphanage for many years while we were in charge, and one of the most ardent friends the Orphanage ever had.

He was a busy man but he was never too busy to attend the meeting of the Orphanage Board, or to respond to any call the Orphanage made upon him. He loved the children and often made visits to us, the children and helpers loved him and all rejoiced at the news that Bro. Patton was coming.

He was sympathetic and wise and helpful to the Superintendent in administering the affairs of the Orphanage, and was exceedingly useful in his part of the State in interesting people and enlisting new friends in its support.

For many years he had charge of the Orphanage Thanksgiving car on the south end of the M. & O. Railroad and zealously saw to it that the car was well advertised and well filled with useful things for our children. His name was a household word at the Orphanage, and in his passing the Orphanage has lost one of its best and most helpful friends, and those of us who knew him best feel that we have lost one of our best personal friends. We can truly say "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

—Mr. and Mrs. J. R. Carter.

The records show that this member this year, although compelled by his business to be at some distant point on a large number of Sundays, nevertheless, has never failed to send his pledged part toward the Church budget to the Church Treasurer regularly.

There are evidently some good reasons for this spirit. This man has first completely given himself to the Lord Jesus Christ and to His Program on earth. He is indeed a good steward of the manifold grace of God. He believes wholeheartedly and enthusiastically in his church. He sees Christ's church on earth as His agency for winning this old world from sin and Satan.

Now, I wish to call your attention to several interesting lessons we may learn from this example.

1. That each one, unless hindered by God, should be present and should pledge at church next Sunday morning.

2. That each one should count it a high privilege to have a part in supporting our church program through the coming church year.

3. That all should be tithers, bringing to the church regularly at least a tenth of their incomes.

4. That every member in each family should have a personal part in pledging and giving, although there may be but one income.

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5. That all should be regular with their tithes and offerings, remembering that the church needs are as great on Sundays when they may be absent as on the Sundays when they are here. (Tithes and offerings should be laid aside and either sent or brought when you return).

6. That all should first give themselves completely to the Lord Jesus Christ and to His Great Program on earth.

But this is not the end of this story. This man, although having his own family and home, helps his aged mother, who at a distant point depends on his aid—and he does not take this out of his tithe and more to his church. And again, he has received a cut in salary during last year and faces another next year.

When one of his friends suggested, in view of these things, that he had a good excuse for reducing his pledge to his church this year, he replied with emphasis, "No, Sir! I'll wear patched pants before I'll do that."

Although the Pastor has all of the facts in this case, it is suggested that we spend no time trying to figure out who this man is, but that each one of us, from Pastor on around, come and do likewise.

THE OLD-TIME RELIGION (From Records of New Salem Church of 1833-34)

Some time ago, in overhauling an old trunk of old-time books, it was my good fortune to resurrect the Minute Book of old New Salem Church, which was situated about half way between Clinton and Bolton, and had its beginning in 1833 and ending in the early '50's.

With the exception of the last few pages the book is entire but somewhat dilapidated. I am a kind of bookworm. I love to read history and biography and fiction, but I never pored over any book with greater greediness than I did over the faded pages of this bare record of the monthly conferences of this old church.

The secretaries, especially the first two or three, were unlettered, and they couldn't spell any better than George Washington could; yet they were practical Christian gentlemen and upright, intelligent citizens as is usually the case in a new country as this was then.

Can a man be illiterate and yet intelligent? Surely. Many of the noblest, most distinguished, and most useful men of the nation knew nothing of the training of the schools. George Washington didn't spell according to the dictionary. Can you imagine his name and deeds blotted from the world's history? J. Z. George left an indelible impress upon the nation, yet he never studied the copy book, and it took an expert to read his handwriting.

Although these early settlers around old New Salem church knew nothing of college walls, and the attainments to be derived therefrom, there can be no mistake about their good citizenship, high degree of intelligence, and Christian character. Of course, one reason this old Minute Book was so interesting to me is that my forebears were members of that old church; and many an interesting story have I heard them re-

late concerning the pastors, other members, and local events that occurred in those early times.

I am confident that the narration of the leading events recorded in this old book will not be uninteresting to those of our readers whose parents and grandparents were members of that old church.

I am quite sure, also, that others of your readers will not take the story amiss, when they find from the reading that some churches in those days kept a very strict "watch care" over the Christian conduct of all their members.

Would you smile were I to tell you that the church was in the habit of disciplining a member for such things as pulling off his coat to engage in a fist fight? How about having a member up nowadays for telling a lie?—or cheating in a horse trade? How many "black" members do churches admit now?

But I am anticipating. Shall I weave you a story out of that old book? No. There is material aplenty, but I shall let the book tell its own story. I shall merely tie the threads together.

Here goes for the beginning:
"State of Mississippi, Hinds county.

Whereas, a number of Brethren and Sisters had immigrated from different parts of other States with their letters from Baptist churches, settling in the same neighbourhood remote from any church of their faith and order requested the Rev. Elisha Battle who had removed from Powellton, Georgia, and settled in Clinton with his family to preach for them in Davis schoolhouse, which invitation he accepted, and held regular monthly meetings until it was thought advisable to go into a Constitution.

"And in accordance with the advice of the Union Association, that churches should be constituted on a church authority, a request was made to the church of Beulah and Palestine for help."

"On April 19, 1833,
The Rev. Henry Chambers and E. Battle, each of them members of Beulah Church, attended and after an introductory sermon by Bro. Chambers, they formed a Presbytery and called on those Brethren and Sisters who had requested their attendance to come forward with their letters, and the following came forward and gave in their letter."

"(To-wit):"
Daniel Crenshaw, Jonathan Terrell, William Spencer, Sallie Spencer, John Chanler, Maleny Chanler, Drury Brown, and Mary Stovall. "Being desirous to be constituted, the following confession of faith was presented":

Here follows the confession of faith which, I suppose, is similar to that of other Baptist churches.

Henry Chambers was Moderator at the May conference, and the following names were added to the church: Elisha Battle, Wright Nichols, John Hargis, Wright Faugher, Sarah Nichols, Susan Hargis, and Phoebe Faugher.

William Spencer was elected Clerk. Wright Nichols, who had been a deacon in his home church, was elected deacon, and a committee was appointed to "raft rules of decorum."

These rules are very interesting and gave some trouble later on. I

will give here only two as follows:

"Article 2. Any male member repeatedly neglecting church meetings, if he cannot be reclaimed, shall be deemed disorderly and not worthy of the fellowship of the church."

"Article 5. No male member shall absent himself from church meeting without leave from the church."

At the July meeting, James Wells and his wife, Susan, were admitted by letter. "Sophia, a black sister," belonging to them, "presented her letter and was received." Friday before the 2nd Sunday in August set apart for fasting and prayer "that the Lord would direct the church in the choice of a Pastor and Deacons."

The Clerk was directed to present at the next meeting "some respectful notice of the death of Brother Wright Nichols, who died suddenly at his plow."

The day of fasting and prayer was observed on the 10th of August, and a committee was appointed to arrange for the building of a church house. Of this committee William Spencer, D. Crenshaw, and J. Terrell were church members, and Miles Wells, Leroy Tatum, Jas. Farquer, and John Stovall were not members, but citizens of the community.

"In consequence of sickness this conference was thin and it was thought most advisable to defer the choice of Pastor and Deacons and further time was given the Clerk to notice the death of Brother Nichols."

Sept. 7, 1833. Rev. E. Battle was chosen Pastor, and the following resolution was adopted: "Resolved, that the church unanimously regrets the loss of our beloved Brother Wright Nichols who departed this life on the 23rd of May, 1833, and this resolution be entered on the Minutes as a memorial of the love we bear towards our departed Brother who we trust is now receiving the reward of a life devoted to the service of his Lord."

William Spencer and John Hargis were chosen deacons, and they were to be ordained at the next conference. For some reason the election was set aside and the following motion passed: "That we appoint delegates to the church at Beulah to request the Brethren of that church to give a letter of dismission to Brother Stephen Wells in order to become a member of our church as we believe he would be of grate service to us in church capacity."

Invariably the first item of business at the Saturday conferences was opening the door of the church.

Nov. 9, 1833. "1. A dore of the church was opened for the reception of members. Brother Stephen Wells

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came forward, presented his letter and was received as a deacon in our church."

"2. Brother J. T. Roberts came forward, presented his letter and was received as a regular ordained minister."

Sat., Dec. 7, 1833. "Mrs. Sallie Wells was received by letter and Jas. Farquhar by experience, and William Spencer was made the other deacon and ordained the next day.

Jan., 1834. "William Wells, and his wife, Polly, were received by letter, so were Sister Betsy Murphy and Brother Columbia Moore."

Mar. 8, 1834. "On motion, it was resolved that Saturday before the 10th day of May be set apart as a day of fasting and prayer to the Lord that he may revive his work of grace and that many sons and daughters may be born to God among us."

At the April conference "Sister Hannah Brewer and Sister Isabella Davis were received by experience." (Will have something to say about this Isabella Davis later on).

On May 10, "Nancy, a black woman belonging to Sister Mary Stovall, came forward and offered an experience. After hearing her it was moved and seconded that the further consideration of the case be postponed till our next church meeting." And at that next meeting, June 7, "Nancy, a black woman, after relating her travails to the satisfaction of the church, was received." At this same meeting, the church considered the case presented by Stephen Wells, concerning "Brother Peter, a black man's conduct," and it was "ordered that Brothers Jas. Farquhar and John Hargis be appointed to wait on 'Brother Peter' and bid him to desist from making any more appointments to preach without leave of the church." Also "appointed Brother Stephen Wells and Jas. Farquhar a committee to wait on Beulah church and inform them of the disorder of one of their members, a black Brother belonging to Dr. Kilburn."



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Baptist Student Union

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Secretary, Orlene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

Hattiesburg, Miss.
November 5, 1931.

Dr. H. L. Martin,
Jackson, Miss.
Dear Dr. Martin:

This is just a word from the Baptist Student Union at Mississippi Woman's College to tell you that we, as students here, are praying for our campaign this week. Every day at noon large numbers of our girls meet together for special prayer for the educational program. We appreciate deeply your work for the Baptist Students of Mississippi.

Yours for success in the Master's name,
—Agnes Louise Cutrer,
President

HILLMAN Y.W.A.

The Y.W.A. of Hillman is on the boom. At the beginning of the session the council elected officers to complete the cabinet. The officers to serve for this year are:

Margarett Hall, President; Mildred Huey, Vice-President; Elmer Collom, Secretary; Juanita Richardson, Music Chairman and Poster Chairman; France Lee, Treasurer; Vivian Mansfield, Program Chairman; Maggie Belle Hutchins, Mission Study Chairman; Catherine Boswell, Denominational Chairman; Pauline Rimes, Circle Leader; Janie Lee, Social Chairman; Evelyn Kimberly, Blanche Burnley, Circle Leader; LaVada Phillips, Reporter.

During the previous years Hillman Y.W.A. has attained the Standard of an A-1 Y.W.A. This year the prospects for a successful year is very promising. We have a very capable cabinet, an efficient and inspiring counselor, and unusual talent to work with. Interesting programs have been rendered in the individual circles and in the general meetings. A very interesting program is planned for Thanksgiving. The girls are to present two one-act plays on the night of November 23 in the Hillman auditorium. We have many interesting things planned for the year.

LaVada Phillips, Rptr.

M. S. C. W.

"It isn't raining rain to me,
It's raining daffodils."

Here I sit inside the Baptist Work Shop, watching the rain pour down outside. And I'm thinking how clean everything will be after this shower. And I'm dreaming of the day when every girl on the M.S.C.W. campus, and every person throughout the whole wide world will realize that through the blood of our Master, we can be washed as clean as the grass outside. We have just had the State Baptist Convention with us; we have just realized how many souls there are to be reached, and we M.S.C.W. girls have resolved that we will put forth a definite effort to conquer our campus for Christ.

We had a most interesting Council Meeting on last Tuesday. W. O. Vaught, Mississippi College, Clin-

ton, led the devotional, using as his subject, Daniel. We thank you, W. O., for your inspiration.

Now, may we tell you a few things in numbers? Last week we had an average attendance of 40 per day at noonday prayer meeting, an average attendance of 8 at Masters' Minority, 69 present at B.Y.P.U., and 28 at Y.W.A. We made 6 visits to shut-ins, and 21 hospital visits.

The B.S.U. wishes to express its thanks to Mr. S. L. Caine, Columbus, for the box of light globes that he presented the Workshop. We sincerely thank you, Mr. Caine, for giving us some light on the subject.

To Mr. W. N. Pucket, Columbus, we can never stop giving thanks. It seems he is always helping us over the rough places with his great kindness. May we thank you, sir, for the lovely flowers and for your part in making the tea for our Baptist Delegates possible.

We at the Workshop have begun to call Mr. Hick McClannahan, Columbus, "our carpenter." May we

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write...
C. S. WALES
BLUE MOUNTAIN, MISS.

thank you for the sticks in our booths, Mr. McClannahan. We are truly grateful.

To every delegate at the Convention, we want to express our appreciation for the inspiration of your coming. We thank the other State colleges for their part in the Convention. We send greetings to all. M.S.C.W. bids you God-speed.

TO THE REPORTERS OF THE B. S. U.'S IN MISSISSIPPI AND TO ANY REPORTERS SERVING IN THE JUNIOR COLLEGES:

I should like to have the name of your reporter, his or her address, as soon as possible. This year we are trying to work out a definite plan with special points for emphasis each week for the Student Page of The Baptist Record. Won't you cooperate and send me your name and address. As soon as I hear from you, I shall send you a full program of points to stress for the year, along with some other general suggestions. Thank you.

Lavonne Reeves, State Rptr.
Box 1337, M.S.C.W.

Students gained much inspiration from the Convention which met in Columbus last week. In addition to the M.S.C.W. students, Messrs. W. O. Vaught, Leo Green, Willard Knight, Cary Cox, and Joseph T. Woodson were in attendance from Mississippi College; Miss Mary D. Yarborough, Lucille Ray, and others from Blue Mountain College. We enjoyed and were interested in every single session of the Convention, especially the address by Mr. Lowe,

a returned missionary from China.

The M.S.C.W. - B.S.U. entertained the guests with a tour of the college campus and a tea at the Baptist Workshop.

—BR—
DR. W. T. LOWREY
IN LOUISVILLE, KY.

For fifteen days it was our joy to have Dr. W. T. Lowrey with us in a revival meeting at the Calvary Baptist Church. The Lord gave us a gracious meeting, and we are praising Him for His blessings upon us. There were twenty-three accessions to the church, sixteen of these being for baptism. The church was greatly revived and strengthened. We feel that it is the most satisfactory meeting that has been held in our church during the present pastorate of a little more than fifteen years.

Dr. Lowrey completely captured our people. By his gracious manner and able preaching he won the hearts of all who heard him. He preaches the Gospel with earnestness and power. His messages are characterized by clear thinking, simple presentation and heart-felt appeal. In his preaching, he is interesting, instructive and inspiring. He holds the attention of both young and old. The children listened to him with absorbed interest, while at the same time those who are older were gripped by his messages as he unfolded to us the doctrines of grace. He is a true Gospel preacher. He exalts the Lord Jesus and His atonement as the only way of life, and pleads with sinners to accept Him as their Saviour.

The young people of our church were delighted with Dr. Lowrey. His long years of experience in dealing with young people in school work fit him in a peculiar way to render service to the young people in revival meetings. His sermons were illustrated by many experiences taken from his own life which thrilled and inspired his hearers to live for God and humanity. His ripe scholarship, consecrated life, noble Christian character and multiplied thousands of contacts with youth make him a blessing and inspiration to the young people. We feel that our young people can never be quite the same in their ideals of life after this meeting.

Some years ago it was the privilege of the writer to be a student at Mississippi College when Dr. Lowrey was president of the institution. An affection grew up from him then which has increased through the years. It was one of the most delightful experiences of his ministry to have this noble servant of the Lord in our meeting and in our home. His stay in our home was a gracious benediction. We thank the Lord that He sent him to us. Dr. Lowrey will be a blessing to any church in a meeting. We wish that he might be used constantly in revival meetings for years to come.

T. J. Barksdale,
Pastor Calvary Baptist Church,
Louisville, Ky.
Nov. 4, 1931.

MADISON, INDIANA

We have just closed one of the most successful series of evangelistic services ever held in this city. For

two weeks before the meeting we organized a band of fifty Christian workers and made an intensive visitation campaign among our membership. This was followed by a two week's meeting as a result of which we received seventy-eight accessions to the church, of whom sixty came for baptism. Practically all the expenses of the meeting were paid in by the collections during the progress of the meeting. Now, we are organizing for an Every-Member Canvass. Our Sunday school had 403 present last Sunday.

A few months after coming here the pastor outlined some objectives for the church. Thus far we have realized every one of them and even gone beyond them. On Thanksgiving night the new members will be entertained at a reception given in their honor. At this time they will be introduced to the church officers, the leaders of the various church organizations and the work of each group will be explained to them.

—H. M. Harris, Pastor.

CELEBRATION

On October 30, 1931, the Bethel Baptist Church of Lafayette county met and celebrated the 90th anniversary of the church, which was organized on Oct. 30, 1841.

The program for the day was as follows: Opening Song, How Firm A Foundation. Opening Prayer, by (Pastor) W. M. Brown. Scripture Lesson, John 15:1-15, by Rev. D. M. Gean. Historical Sketch of the church, Ira L. Hudson. Song, Rock Of Ages. Sermon, by Dr. F. M. Purser. Benediction, by Rev. W. L. Brown. Dinner. Afternoon: Song, "O, Happy Day." Short Talks, by former Pastors and visitors, as follows: Rev. W. L. Brown, Rev. J. Grubbs, Rev. T. C. Hodges, Rev. Herring, Bro. T. W. Black, Bro. E. W. Beard, Rev. W. M. Brown.

II. Closing Song, God Be With You 'Til We Meet Again. Benediction, by Rev. T. C. Hodges.

Ira L. Hudson.

DIXON, ILL.

"One of the most successful Evangelistic Campaigns within the memory of the Churches here closed Sunday evening. From the 1st to the 15th of November, Evangelist Harry McCormick Lintz, assisted by Messrs. Osterhouse and Cedarholm, song leaders, led the meetings. The Church was filled to capacity every night and on Sundays we had to install a microphone that his voice might reach the overflow of several hundred more that were accommodated in the Church parlors. His Messages were vigorous, fearless, and spiritual in tone. There were over 140 Conversions, 50 Restorations, and many hundreds of Christians re-consecrated their lives to the Master's Service. Who says the days of the Old-Fashioned Revival are past? The inquiry room was filled every night."

Thanking you in anticipation,

Yours sincerely,
Walter W. Marshall,
Baptist Minister.

—BR—
"Ah, good morning, Mrs. Hennessey. An' how is everything?"

"Sure, an' I'm having one grand time betwixt me husband and the furnace. If I keep me eye on one, the other is sure to go out."